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The Outlook

SATURDAY, JANUARY 6, 1906

❀

Mayor McClellan's Appointments

If the Tammany boss and district leaders are to control the coming administration of Mayor McClellan in New York, the fact does not appear in the Mayor's appointments. Reports of Tammany rage and resentment against Mr. McClellan may be exaggerated, but they are not incredible. The Tammany doctrine that public office is a piece of property which by right belongs to the man who works for a successful political organization Mr. McClellan has apparently disregarded. For Police Commissioner he has selected an army officer not a Democrat, not even a resident of New York City. In making General Theodore A. Bingham head of the police he has indicated his determination to use the police force as an instrument, not for party reward, but for public service. Whether General Bingham can possibly avoid the serious difficulties, not to say failures, of his honest and courageous predecessor, Mr. McAdoo, is another question. The anomaly of a temporary head of a permanent body is one that may frustrate the best plans of the most efficient man. Messrs. Oakley, Featherson, and Best, heads respectively of the water and lighting, of the dock, and of the bridge departments, Mr. McClellan has had the courage to let go, in spite of their very powerful political influence, and in their places has put men of good reputation—Messrs. Ellison, Bensel, and Stevenson. The reappointment of the present Commissioner of Street-Cleaning, Tenement-House Commissioner, and Health Commissioner may be regarded as deserved. Whether the new Fire Commissioner, Mr. O'Brien, formerly the Mayor's secretary, proves efficient or not, he owes his appointment to the Mayor's personal confidence in him, not to political "pull." It is evident that Mr. McClellan has decided that he will put the Democratic party above the Tammany organization, and in at least one critical position the city above his party. He has decided to do this at the risk of alienating valuable support in the Board of Estimate and Apportionment, which holds the power of the purse, and of arousing the hostility of the most powerful of his erstwhile supporters. The Outlook hopes that the subordinate places in the city government will now be filled in no less high-minded manner.

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The Traction Merger in New York City

We reported last week the purchase of the surface railways of New York City by the capitalists who now control the elevated and subway systems. This transaction proves to be rather a merger of the two, and is founded on a stock-watering operation of gigantic proportions. The figures are thus given by the New York "Evening Post," the comments of which are the more significant since no one will suspect that journal of anti-capitalistic sympathies:

> The full plan of combination of the Belmont and Ryan traction interests is now before us. It contemplates turning the present $30,000,000 Interborough stock into $70,000,000 bonds, with a "bonus" of $31,500,000 in new stock; converting the $52,000,000 outstanding Metropolitan Street Railway stock into $78,000,000 new stock, and buying up the stock of the old "holding company" with stock of a new one. This is, clearly enough, a stock-watering plan on the scale of 1901. We are not likely to hear again very soon the assertion which the Subway's financial managers have been wont to make with pride, that here at least is a railway enterprise in which capital inflation has played no part. The new plan, if carried out successfully, will change all that, and will change it on much the same lines as Jay Gould selected, a generation ago, for watering the stock of the Elevated Railway.

We naturally turn to the New York "Times" to find what defense there is

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for this stock-watering operation. Its defense is mainly silence; perhaps it regards the figures as part of the news not "fit to print;" the only editorial reference we find to it is in the following sentence: "It must be plain to every man's understanding that the capitalization of the new concern is based on an expectation of largely increased business—of carrying more passengers."

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Monopolistic or Municipal Control

It must also be plain to every man's understanding that if this expectation is not realized, it will not be the men who have issued the stock who will suffer from the "great expectations." It will be either the stockholders—many of them innocent purchasers—who will go without their dividends, or the employees whose wages will be reduced because the enterprise does not "pay." In any case, the public will pay for the service more than a fair interest on the actual cost of constructing the new railways. It is because this is plain to men of understanding that the Rapid Transit Commission are preparing to meet the merger with wise plans for preventing the city from being at the mercy of a monopoly. For this two methods are proposed. The first is an endeavor to secure a new combination of capitalists to bid against the monopoly and so enable the city to secure fair terms for the franchises it is to grant. There seems to be good prospect that they will secure such independent bids. The other method is thus stated by Mr. Charles Stewart Smith, who we may well believe represents the views of the Rapid Transit Commission:

> In the subway situation the city will not seek to enter the field of municipal construction and operation unless it is compelled to do so. However, if the Belmont-Ryan interests do not offer terms adequate for the valuable right they want, then it becomes the imperative duty of the city not only to own the new subways, but also to build them and run them when built. Should we be brought face to face with such a condition, the city will be found abundantly able and willing to construct, and to operate as well.

For this purpose an appeal will probably be made to the State Legislature to propose an amendment to the Constitution enabling the city to add to its borrowing capacity by borrowing on its income-producing property, which now it cannot do. As Mr. Coler has explained in The Outlook, under present conditions the richer the city is the less it can borrow. Two years would be sufficient to secure such an amendment. With such an amendment it could borrow all the money that is needful, and meanwhile it could, if necessary, borrow enough to make a beginning in subway construction. It looks as though the merger, which was intended to put the city under the control of a monopoly, might give municipal ownership a new impulse.

❀

The End of the Insurance Investigation

The New York Insurance Investigating Committee finished its sessions for the taking of testimony last week. There are before it, however, several weeks of hard work in preparing its final report and its recommendations for legislation. Mr. John C. McCall, the Secretary of the New York Life Insurance Company, presented the most interesting testimony of the last days. Mr. McCall had been sent to Paris by the trustees of the Company to obtain a statement from Mr. Andrew C. Hamilton, who had been its representative in matters relating to legislation and taxation, of the manner in which he had spent the large sums of money which the Company had paid him from time to time. Mr. Hamilton was found by Mr. McCall in a precarious condition of health, which made it impossible for him to return to appear before the Committee in person. He did, however, prepare a statement which was presented to the Committee. In it Mr. Hamilton presented a long explanation of the reasons which led the New York Life, in co-operation with the Equitable and the Mutual, to organize a secret legislative bureau to protect the companies from legislation which the officials regarded as inimical to the interests of the companies and to aid in securing favorable legislation. He asserted that secrecy was essential to the success of the work of the bureau, secrecy not only from the public but from the officials of the companies themselves. He had

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gone into the work with the distinct understanding that he was not to be called upon to account to the companies by detailed statements as to who his representatives were and how much he paid them. He had, therefore, kept no books showing his expenditures, had demanded no vouchers from the men he employed, and had made his payments, not by his personal checks, but by cash, drafts, and certificates. He declined to give the names of any of his representatives. He submitted a statement of the amounts which he had expended on behalf of the New York Life alone since 1899, grouped under very general heads. The aggregate amounted to $720,550, of which $160,000 was his personal compensation, $34,000 was for rent and clerk hire, $74,000 was for traveling expenses for himself and his representatives, and $451,000 was for retainers and fees for his representatives and for newspaper articles. The largest yearly expenses were during 1904 and 1905, amounting to $142,000 and $147,000 respectively. The size of these amounts was explained as being due in the former case to large expenditures in an attempt to create a public sentiment throughout the country in favor of Federal supervision of life insurance, and in the latter to increased activity in legislation due to the troubles in the Equitable Life Assurance Society, and to the fact that the bureau in that year was practically carried on by the New York Life and the Mutual without material assistance from the Equitable. With regard to the sum of $235,000 charged against him on the books of the New York Life Insurance Company, concerning which inquiry had been especially made, Mr. Hamilton stated that the discharge of obligations incurred during the past two years, not included in the payments shown in his statement, and his own unsettled accounts for retainers, commissions, and percentages, would account for a large portion of it. As an evidence of good faith, however, he offered to place in the custody of the company the sum of one hundred thousand dollars, to be held subject to a future audit and settlement of these accounts. Mr. McCall testified that he had not asked Mr. Hamilton for an accounting of any particular sum, that he had accepted whatever Mr. Hamilton gave him, and that he was not aware that he had not received an accounting for "every dollar he had ever had from the New York Life Insurance Company." He could give no explanation of the discrepancy of $45,000 shown to exist between the money which Mr. Hamilton had received and the money for which he had accounted. Mr. John A. McCall, the President of the New York Life Insurance Company, is reported to have said that the statement was "very satisfactory," and that he regarded it as a "very good report." It is extremely doubtful if the policyholders of the New York Life will share Mr. McCall's opinion.

❀

Life Insurance Without Agents

Mr. Richard Wightman, the President of the Life Insurance Club of New York, testified that several years ago he conceived the plan of writing life insurance by advertising followed by correspondence, without the intervention of agents. He made a contract with the New York Life Insurance Company, and by means of advertising he obtained in three months a larger number of policies than any other agent of the Company, although not a larger volume of business. His contract was then terminated by the Company on the ground that its terms had been violated by him; but he testified that he had never been able to find out in what the violation consisted. His contract with the New York Life was on a commission basis, and during his connection with the Company he found that the cost to him of writing a policy was fifteen dollars, and that his commissions from the Company on such a policy amounted to about sixty-five dollars per thousand. If he wrote a policy of one thousand dollars, his profit amounted to fifty dollars, while if he wrote a policy of five thousand dollars his profit amounted to three hundred and ten dollars. After the termination of his contract with the New York Life, Mr. Wightman formed a connection with the Reliance Life Insurance Company, of Pittsburg. At this time a combination was formed by

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the Equitable, Mutual, and Prudential Life Insurance Companies to prevent Mr. Wightman's advertisements from appearing in the magazines. These companies informed certain publishers that if Mr. Wightman's advertising was carried theirs would be discontinued, and offered to other publishers large advertising contracts if his advertising should be refused. Their opposition was based on the ground that Mr. Wightman did not mention in his advertising the name of the company that would write the policy. Mr. Wightman testified that he was unwilling to do this for the reason that it would weaken the force of the club idea which he was carrying out in his advertising. As a result of this opposition he was led to form the Life Insurance Club of New York, which has been in existence for about a year. This Club writes life insurance entirely by advertising and correspondence, and employs no agents. Mr. Wightman testified that the premiums charged by his company at most ages and on most forms of insurance average ten per cent. lower than the premiums charged by other companies, and that the saving to a policy-holder on a twenty-payment policy would amount to about the sum of three annual premiums. He believed that this saving would be increased by the payment of larger dividends than is the custom in other companies, made possible by the economies resulting from a discontinuance of the agency system.

❀

Affairs in Philadelphia

There has been no abatement of the reform movement in Philadelphia since the November election. Mayor Weaver and his colleagues have gone steadily forward with their work, and although developments have been less sensational in their features, they have been none the less important and satisfactory for that reason. The officials elected in November have announced their appointments, which seem to give very general approval. Some old and tried officials have been retained, but the bulk are new ones, selected, according to the statement of the Chairman of the City Party Committee, "from among the mass of excellent material," and the prospect is that "these offices will be administered with a simple view to the public service." At one time it looked as if the officials elect and the City party leaders would be overwhelmed with applicants for place; but the dangers of the situation have been successfully passed. The punishment of ballot frauds proceeds satisfactorily. The courts have directed in some cases the opening of the ballot-boxes, and thus enabled the District Attorney to corroborate his other testimony. The members of the whole election board in a Fourteenth Ward division and the "boss" of the division were convicted (or pleaded guilty) of stuffing the ballot-box to the extent of two hundred ballots. They received two years each, the maximum penalty. In sentencing the prisoners the judge declared:

> I see no reason why mercy should be extended in this case to any of the defendants except Williams. The men have been convicted or have pleaded guilty to a gross offense against the laws of the Commonwealth —an offense which I regard as so grave as to call for punishment to the fullest extent.

A few days later the election officers of a Seventh Ward division pleaded guilty to stuffing the ballot-box to the extent of scores of fraudulent votes. In a Fifteenth Ward case the opening of the ballot-box by the court commissioner disclosed that although forty-four straight City party votes had been cast, but thirteen had been returned, and that the box had been stuffed to the extent of two hundred fraudulent votes. These cases afford interesting evidence as to how the "organization" has been able to maintain its control of Philadelphia politics. Preparations for the special session of the Legislature which meets January 15 are nearly completed. The Personal Registration Bill, prepared by the Election Reforms Committee, has been gone over most carefully, and, when introduced by Representative Sheatz (who introduced it at the regular session, where it received such scant consideration), will represent the views of all the forces interested in its passage. It will be given the united support of all the reform forces. The "ripper" repeals have been prepared by the Committee

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of Seventy, and the apportionment bills by the Philadelphia City Club, and will, like the registration bill, represent the combined forces. Bills to carry out the other reforms made possible by Governor Pennypacker's call are being drafted, including treasury reform. No legislator will be given a chance to say that there was no disposition to accept the opportunity offered, as every point will be covered by a carefully prepared measure. If the members of the Legislature are sincere, they will have no trouble in giving effect to the demands of the voters, and they will be able to adjourn within the two weeks which Governor Pennypacker has indicated as being necessary to carry out the recommendations of his message. He has not given any intimation of his intention to enlarge the call for the special session and include ballot reform and uniform primaries.

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A Municipal Experiment

The city of Houston in Texas has for the last half-year been carrying on an extremely interesting experiment in municipal government. Its chief feature is the concentration of power in the hands of the Mayor and four Commissioners who act as his assistants, and who combinedly have a certain degree of checking power on the Mayor's actions, but only in a few specified matters, mainly relating to expenditures. The new form of government was established by a charter granted by the Legislature, and the idea was in part inspired by the effective methods of the Commission under which the city of Galveston had spent millions for improvements and the re-establishing of all that had been destroyed by the great flood. The central aim of Houston's new charter is concentration of power in the hands of the Mayor, with direct responsibility from him co-extensive with this power. Only four city officers are chosen by popular vote—namely, the Mayor and four Aldermen at large, who are at once appointed by the Mayor as Commissioners, respectively, of taxes and finance; police, fire, and electricity; streets and bridges; sewers, parks, water, and public health. The Mayor has absolute power of removal of all non-elective officials and employees, including the Tax Collector, the Chief of Police, the Judge of the Corporation Court, the City Attorney, and the City Comptroller. The Mayor and the four Aldermen constitute the City Council, and this Council may impeach and remove the Mayor or any other of its own members for any cause affecting his efficiency and honesty. A referendum upon the granting of a franchise may be had whenever five hundred qualified voters ask for it. It will be seen that this form of municipal government combines the advantages of home rule and of direct responsibility by the few elective officers. Theoretically, it will not please those who believe that minor officials should be chosen directly by the people and be removed only after tedious litigation before the courts. The belief is gaining ground, however, among advocates of municipal reform that, while all power must come from the people at large, it should be so applied as to bring about actual executive efficiency; the dissipation of the elective choice among a multitude of only slightly responsible officials is obviously without economy in power and extremely likely to make the punishment of incompetent or corrupt minor officials almost impossible. The actual working of the Houston experiment has been excellent. A special article in the Boston "Transcript" from its correspondent in Houston declares that "the public is well pleased with the experiment." He adds:

> The period has been meteoric in respect to new policies which have taken the place of aged ones. The five commission officials have used their power freely, and they have brought about a new order of things. They have shaken loose many of the barnacles of maladministration, and plugged leak-holes of extravagance and graft. The new set of officials, while enjoying an unusual scope of power under the charter, are more than ever under the eye of the public, and their acts capable of being more openly viewed.

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The Demands of the Anthracite Mine Workers

The adjournment of the Shamokin Convention of the anthracite mine employees on December 16 without formulating for the public the demands the United

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Mine Workers of America are to make upon the hard-coal operators, is a step in diplomacy which seeks to secure an arrangement whereby wages and conditions of employment in that industry will not be left in uncertainty upon the expiration of the Anthracite Coal Strike Commission's award on March 31, 1906. Unless some provision be made prior to that date, the present Anthracite Board of Conciliation, which the Commission's award created, and which has had control for the past three years over general labor conditions in the hard-coal fields, goes out of existence. Such a contingency must be guarded against, and the mine workers are simply showing foresight in protecting their interests by their organized activity at this time. By the action of their Convention in placing the whole subject in the hands of a committee, the anthracite mine employees have committed their interests to the National and district officers of the United Mine Workers of America, and in particular to the hands of their National president, John Mitchell, These officials will at once, if they have not already done so, enter into correspondence with the presidents of the anthracite-carrying railroads in an endeavor to come to some kind of a mutual understanding. While the Shamokin Convention did not make public the demands of the hard-coal mine employees, the more important of these are known to be recognition of the union and the eight-hour work day. These issues are by no means new ones, having been conspicuous in one form or another in both the strike of 1900 and that of 1902. Recognition of the union is the one issue which includes all the others that the United Mine Workers have been striving to secure ever since the entrance of this organization into the anthracite region in 1898, and it is the one issue which strikes at the root of all the differences which separate the operators and the labor union officials.

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Moderation Desirable

We believe that recognition of the Union is for the best interests of employers, employees, and the general public; but we are not less convinced that the officials of the mine workers' union will go contrary to their best interests, as interpreted by their friends, if they insist upon a further and formal recognition, at this time, to the point of a strike. In an industrial struggle for such an object the mine employees will not have the sympathy and support of the public, which was a determining factor in their favor in both recent strikes, because the general public will not support a demand for the establishment of this broad industrial principle unless specific grievances embodying this principle are brought home to the public's sense of fair play and justice, which it is thought by good judges cannot be successfully done at this time. But there is an even stronger reason why this issue should not be forced to a final decision at this time. Practical recognition of the United Mine Workers has already been secured by the three district presidents of this organization in the three anthracite fields being members of the Board of Conciliation, as was pointed out in the article by a special contributor to our issue of December 16. The existence of this Board in itself more than half-way establishes recognition as meant by the union's joint-conference plan between operators and mine workers, and is about as near to the trade agreement as it is possible to approach without merging into the latter. Having already, within six years, secured so many of those objects for which the United Mine Workers of America is organized, its officials should, and we trust will, be careful to guard safely that which they have rather than risk it all in reaching out to secure more of their demands. The United Mine Workers have the Anthracite Board of Conciliation, upon which they have equal represention with the operators, and they would be in danger of losing this substance of recognition if they should reach out for its shadow. The recognition which they have may not look as large as that complete joint-conference recognition which produces the trade agreement, but it is recognition, and should in time, if made to work to the welfare of the industry, grow into the joint-conference organization. We believe the public can be

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depended upon to lend its influence in support of efforts which will continue in operation the Anthracite Board of Conciliation.

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Diplomatic Reform

Some time ago Mr. William J. Bryan asked to appear before the Committee on Foreign Affairs of the House of Representatives. The request was, of course, promptly granted. The result was a pleasant, intelligent, and informative statement from Mr. Bryan advocating the purchase of proper sites and buildings for the use of American embassies in foreign capitals. As, in common with many others, Mr. Bryan had long been credited with contrary views, his patriotic action was an indication of the growth of a general feeling throughout the country that such sites and buildings are required for the dignity of the Nation and its representatives. Evidences of this feeling are now at hand in the measures just introduced in Congress by Representatives James Breck Perkins, of New York, and Nicholas Longworth, of Ohio. The first bill of the former authorizes the Secretary of State to purchase a proper site and building in London for the American embassy, at a cost not to exceed $400,000. The text of the second bill is like the first, save that "Paris" replaces "London." Mr. Longworth's bill provides for a considerably greater maximum expenditure, namely, for the purchase at a cost of not over $5,000,000 of buildings for American missions at foreign capitals.

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The Longworth Bill

We hope, however, that the Longworth bill will meet with the favor of Congress. Something should be done, and done promptly, to remove the apparently necessary qualification of great wealth for the holding of ambassadorial office under our Government. Our Ambassadors receive such small salaries as compared with the salaries paid by other countries that none but rich men can aspire to American ambassadorial position. We have as a case in point the offer by President McKinley of a high ambassadorship to a man of distinguished learning, experience, capacity, and character, who was obliged to refuse it solely because of the inability to maintain a proper establishment on the salary received. In Washington there has been little evidence of each British Ambassador's particular wealth, because the same building, owned by the British Government, has been occupied by all. So, in our case, if a suitable official residence were given to each of our diplomatic envoys, then, at least so far as such an external appearance is concerned, rich and poor appointees would appear more nearly alike. This is Mr. Longworth's motive in proposing his measure; it provides not only for our Ambassadors but also for some of our Ministers; it is essentially a measure in the interest of democratic representation abroad.

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The Liberal Programme

The new British Premier, Sir Henry Campbell-Bannerman, has confirmed at almost every point the Liberal programme which The Outlook ventured to outline two weeks ago. In an address at Albert Hall he spoke with an apparent candor and sincerity which greatly impressed his audience and have created an impression throughout the country. After the brilliant finesse, intellectual subtlety, and wonderful verbal dexterity of Mr. Balfour, one of the most accomplished men of his generation, the straightforward simplicity and plainness of speech of the new Premier will be a relief to the British public, which is always a little suspicious of brilliant men. The Liberal programme as outlined by the Premier rests chiefly on uncompromising maintenance of the British free-trade policy. At this point, if the Liberals can have their way, the coming political battle is to be fought; for upon this ground all Liberals, whatever their differences on other points, stand as a unit. The Premier also announces that an endeavor will be made to reverse the Transvaal Chinese coolie policy, in which the Liberals will have a great and enthusiastic following among the best people in England; the supremacy of the civil over the military government in India; the maintenance of the alliance with Japan and of the close rela-

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tions now existing with France, both of which are very popular and constitute probably the most valuable achievements of the late Conservative Government; the lessening of military expenses, and, in consequence, the reduction of the burden of taxation. The only political question with which the Liberals will have to deal to which the Premier did not give a decisive and definite answer was the Irish question. He went so far as to say that the Government would favor the granting to the Irish of larger opportunities of self-government, but he defined neither the time, the manner, nor the extent to which this policy will be applied. He has not evaded this question, however, and in a later speech at Dunfermline he stated his general attitude very clearly: "Any legislative body for Ireland that we ever supported was to be subordinate to the imperial Parliament."

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The Moscow Revolution

As reported in The Outlook last week, the second general Russian industrial strike culminated in grave disorders at Moscow. During the week which has since elapsed these disorders resulted in a terrible destruction of life. Thousands of men, women, and children have been killed and other thousands wounded. At the end of last week it was believed that the revolt had been practically broken, although desultory firing continues. One fact seems now established—that some members of the fighting organization of the German and other foreign Socialists have gone to Russia and have been instructing the revolutionists there in the use of arms, the art of constructing barricades, and the manufacture of bombs. This calls attention to the four component parts of the revolutionary side of last week's struggle—the Socialists, who apparently want the destruction of all things; the industrial workmen, who want proximately better wages and ultimately proper political control; the peasants of the surrounding country, whose one idea seems to be to obtain possession of the crown lands; and, finally, those of the so-called "intellectuals" who stand behind the student movement, which, at Kharkov and Kiev, as well as at Moscow, has been in the very forefront of the fight. Last week's affair also called attention to the fact that the revolutionists had made good use of their instruction from abroad and had started trouble in many places. For the first time, the provinces east of Moscow, in the heart of Russia, are now affected, the peasants and workmen having used bombs and firearms freely. West of Moscow the unrest increases, especially throughout Poland and Lithuania, although Finland to the north has apparently been largely pacified by the autonomy already granted. In southern Russia the authorities seem to have succeeded in checking some of the disorder by wholesale arrests of the ringleaders and the seizure of arms, but the insurrection in the Caucasus shows no signs of losing its strength. It remains to be seen what part the reactionaries have been playing in secretly fomenting the disorders headed by the revolutionists. Meanwhile, the Liberals and Moderates, representing the country's only hope, continue to fight for political reform without anarchic revolution against almost hopeless odds.

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The New Russian Electoral Law

Last week the new Russian electoral law was proclaimed. By it there is a considerable extension of the suffrage, especially in the cities, where it is made almost universal. It extends the franchise to every owner of real estate paying taxes, persons conducting enterprises for which a license is necessary, persons paying a lodging tax (all limit of rent as a voting qualification being removed), Government workmen (employees in the various departments, in the postal and telegraph offices, and on the railways), and, finally—most significant of all, because chronicling the triumph of a politically neglected class—workmen in mills and factories. This class is to have an elector for every ten thousand men; for instance, in St. Petersburg province the electoral college will contain fourteen peasant electors, twenty-four workmen, and thirty-three landlords. The electoral colleges will be composed of one from each province. While the new law as thus outlined im-

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plies a great extension of the provisions of the manifesto of last August, its chief advance lies in the statement that "in view of the fact that some even of the western European countries do not yet possess universal suffrage," and that the Czar will not assume the responsibility of decreeing it, "the ultimate decision must be made by the Duma," or parliament. The Czar promises that a parliamentary election list shall be published forthwith, that the date of the election shall then be announced, and, as soon as the Government receives notification of the election of half of the candidates, the Duma will be convoked. That the Duma is to make the ultimate decision regarding universal suffrage in Russia is an indication that the merely advisory body proclaimed in August is to become in some degree a legislative body; indeed, that in principle it may even have some of the powers of a Constituent Assembly. Such a change in the attitude of the Czar and of his chief Minister, if confirmed, would, in our opinion, register the passing of the Russian people from a largely irresponsible to a responsible political position, and the government from an absolute autocracy to a constitutional monarchy.

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President Morales's Flight

The flight or disappearance of the President of San Domingo should not, it would appear, affect the treaty between the United States and San Domingo now before the United States for consideration. It might do so were it true that President Morales was the head of a party in his own country which favored this treaty and had given way to political enemies who opposed it. This is not the case; the Vice-President, Mr. Caceres, who is now acting as President, and his supporters in the Dominican Cabinet have taken pains to inform this country that they cordially approve the treaty; and, indeed, it is more than probable that the recent representation to Washington to the effect that the Dominican Congress as well as the President should be consulted as to this treaty was an indication and forerunner of the political disturbance resulting in the flight of President Morales. Furthermore, the new situation emphasizes rather than lessens the need of such a treaty whereby stability should be imparted to the finances of San Domingo, satisfactory plans made for meeting the claims of European creditor nations, and the latter kept from taking possession of ports and custom-houses in order to secure their money. It is difficult to explain the cause of President Morales's abdication, because the political status of San Domingo is as intricate as it is devoid of reason. At bottom the strife is one for personal supremacy, and genuine efforts at reform cannot safely be predicated of any of the factions. There are at least three aspirants for the Presidency, each of whom has his party of armed followers, who are guilty of just as great depredations as they dare undertake, and whose ultimate aim is to seize the ports and the capital if opportunity presents. The temporary arrangement between San Domingo and the United States whereby American agents have been appointed by the Dominican Government to collect and hold customs dues, with the intention to divide the funds justly between the creditors and administrative needs, makes it improbable that insurgents will interfere with the custom-houses; while, in point of fact, the funds thus collected have been very much larger than the Dominican Government had formerly been able to collect. It seems to be in doubt whether Morales, who evidently found the opposition in his own Cabinet so strong that his control of affairs, and quite possibly his life, were in danger, intends to join one of the other factions, or, as seems more likely, will take the field for himself. Reports at the end of the week assert that the fugitive President has gone north toward Monte Cristi to join a band of partisans under General Rodriguez; but other reports state that he is about fifteen miles west of the city of San Domingo and is actually fighting troops sent out by Caceres. The probability seems to be that earlier reports stating that Morales proposed to join the Jimenistas in opposition to the Horacistas (as the factions of two insurgent leaders are called) and the report

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asserting precisely the reverse are both unfounded. The almost burlesque situation as between petty violent and really disreputable bands of insurgents in San Domingo makes it more and more to be feared that interference of some kind from the outside may be necessary.

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Christianity in China

Four great religious waves have exercised a marked influence in China. The first was a new form of Buddhism, which superseded the transmigration and other tenets of an earlier school. The second was the influence of the Nestorian sect which appears to have been a chief factor a thousand years ago in the transformation of Taoism from a magical superstition to an ethical system. The third was the mediæval influence revived by the Jesuits. The fourth is modern Christianity. Notwithstanding many imperfections of which they are each more or less conscious, the Greek, Roman, and Protestant branches of the Christian Church exhibit one common feature in the transformation of China in contrast with other forces. What they do can be definitely pointed out as a real social as well as religious uplift. In this a peculiarly practical and permanent influence has been exerted by the Society for the Diffusion of Christian and General Knowledge among the Chinese. Its annual report calls attention to certain facts. Christians were the first to translate Chinese literature into European languages—Latin, French, German, English—without which one hemisphere cannot understand the other. Christians were the first to open the best modern schools in the Far East for men and for women. Christians were the first to introduce there the training of medical men on modern lines. Christians were the first to publish magazines in the Far East, commencing with monthlies, these followed by weeklies and dailies. Christians were the first to prepare text-books for the use of modern education, indeed to prepare books on general subjects of all kinds; these were the means of setting on foot the great reform movement in China. Finally, in all cases of public calamity, such as famines, floods, earthquakes, and the like, Christians have always taken the leading part both in raising the funds and in their distribution—a task which, owing to fevers and famines, frequently costs human life. In this enlightened and philanthropic work in China Christians spend millions of dollars annually. Despite these facts, the appalling massacre of missionaries at Lienchau has occurred, due, according to a letter from the Rev. W. D. Noyes, of Canton, "to ignorant men, frenzied by the bad characters of the neighborhood. . . . it is not an indication of the spirit of the population at large." But even if it were, and the whole province of Kwangtung had become suddenly and temporarily anti-Christian and anti-American, it would not prove that the appreciation of Christianity is declining throughout all China.

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Reforming Football

The criticism which has for years been directed against football has culminated this year in an agitation which is bearing already some practical fruit. Last week representatives of nearly seventy colleges and universities, in response to an invitation issued by Chancellor McCracken, of the University of New York, gathered in New York City to initiate some measure of reform. These men had been chosen, not by undergraduates or graduates, but by responsible academic authorities. Among them, however, was no representative of any college now represented on the Rules Committee. This Committee, which has formulated the rules according to which all American colleges have played the game, is a self-perpetuating body. On it are experienced football men from Yale, Princeton, Harvard, Pennsylvania, Cornell, Annapolis, Chicago. Each one of these institutions was invited to join in the conference, but none accepted. For Harvard President Eliot replied that he favored separate action by the individual colleges. President Wilson said in his letter, speaking on behalf of Princeton, "We have, indeed, come to conclusions so definite that we could go into such a conference as that proposed only to urge our own conclusions." The ab-

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sence, therefore, of representatives from these two universities at any rate was not due to indifference. The conference, after vigorous discussion, chose a committee of seven to co-operate, if permitted, with the present Rules Committee in revising the game, and to urge the production of an "open game," the elimination of rough and brutal playing, the efficient enforcement of rules, and the organization of a permanent body of officials. More important, however, than any specific result is the evidence afforded by this conference that college and university authorities are at last assuming the responsibility for ethical standards in intercollegiate athletics which they ought never to have shirked. When President Hadley in his letter said, "Football at Yale is controlled by graduates, rather than by the faculty," he revealed the cause of most athletic abuses in most colleges. It is to be hoped that football reform will go beyond the rules concerning interference and downs and scrimmages and forward passes, and that it will reach the minds of college professors and instructors.

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Chancellor Hill

The South lost one of its bravest and sanest leaders last week. Chancellor Walter B. Hill, of the University of Georgia, was eminent among the men whose service to the Nation has been invaluable during these years of reunion. Born in 1851, too late to participate in the war, and yet early enough to know the humiliation that followed the triumph of Northern armies, he knew, as men older and men younger than he were not likely to know, how deep was the pit out of which the South had patiently to drag herself. Trained for the law, he became six years ago the head of the University of which he was a graduate. During these six years he has been far more than a college president; he has been a trainer of the public conscience, an advocate of popular education, an interpreter to the North of the ideals of the South, a happy and energetic contributor to the process by which for a generation the Nation has been finding itself as a Nation. The service he rendered through the Southern Education Board has been invaluable. He had a style distinguished for clearness, and he wrote and spoke with a humor that is too rare among men who recognize, as he did, the seriousness of the problems at which they are working. His death, in middle age, is a severe loss to those forces which, in spite of a surviving unlovely sectionalism, are putting the best qualities of all sections to the Nation's use.

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Consular Reform

The consular service is pre-eminently a commercial service. It aids the Nation's foreign trade. It is, in general, rarely to be confounded with diplomacy, in the strict sense of that word, and almost never with politics. It should be organized as a home commercial house would organize its branches abroad.

To be efficient the system needs, first, to be self-respecting. It needs to be divorced from politics. At present an unholy alliance exists between it and politics—the spoils system. "To the victor belong the spoils." A victorious political leader presents his sub-leaders to the President for appointment somewhere, preferably to any comfortable berth in the consular service, not because of any demonstrated competency on their part to perform the duties of a given position in that service, but merely as a haphazard reward for party fidelity. Under these circumstances, no matter how fair to every one a conscientious Executive tries to be, the result is often a misfit; and in some cases our consulates have been disgraced by unworthy men. In any case, however, appointees generally have to learn their business after arriving at their posts abroad, the majority of the appointees not even having a knowledge of the language of the country. Such appointments benefit no one, and are ultimately a source of party weakness rather than of party strength.

Secondly, to be efficient the consular service must be a paying one. It is true that a large income rewards the fortunate holder of some few consular positions, but the average income is

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too small. There is not sufficient financial inducement to ambitious young men to enter upon a consular career when most of those now in it are underpaid.

Thirdly, to be efficient, the service should be permanent. The average consular officer regards the retention of his place as conditional upon guarding his political influence at home rather than upon developing his own efficiency abroad. Hence the protection of the home influence becomes the consul's first interest, the promotion of trade abroad a secondary consideration. Instead of being bound to such an absurd system, so long as he gives evidence of good behavior, the American consular officer should be sure of retention in office, and on evidence of marked merit he should have a right to expect advancement. Our consular service should be what it has never been, a career; and to be that it must be self-respecting, paying, and permanent.

This is not saying that it is not now better than it has been. After Mr. Hay became Secretary of State a policy of promotion was inaugurated both in the consular and diplomatic services. Men of proved qualifications were advanced to important posts. It was also noticeable both that the commercial information obtained by our consuls abroad became more practical in character, and that there was greater celerity in giving it to the public. After Mr. Roosevelt became President there was also increasing evidence both that first appointments were being given to applicants whose credentials indicated ability rather than influence, and that the morale of the whole service was being toned up and improved.

It might be assumed that, as reforms have already been effected by executive order and otherwise, statutory enactment is not necessary. But until these principles are embodied in law they cannot be safe from possible future harm under some reactionary President. Furthermore, for other necessary improvements in the direction of systemization, legislative authority is of course absolutely essential. Year by year, therefore, we have seen vain attempts to get Congress to accept consular reform; in the words of a leading journal, it has become "a monotonous demand." This year, however, it is not so monotonous as usual, for Congress seems nearer than ever before to providing for an improved service—this because Congressmen appear to have more general and genuine interest in the subject, and also because the influences of the infamous old spoils system are not so evident.

The salient features of the present measure, now before the Senate Committee on Foreign Relations, are: (1) A classification within one year of all consular offices in fixed grades; the present members of the force to be assigned to these; consular salaries also to be classified on a more adequate basis; (2) original appointments to be made by examination; no one to be examined who is under twenty-one or over forty years old (the age-limit of previous bills, forty-five and fifty-five years, might have been preferable); among the subjects for examination one other modern language than English to be included; (3) original appointments to be made only to the lower grades; a freedom to be provided for in the transference of men from one place to another in the same grade; to countries in which the consul exercises judicial functions, no one to be sent until he shall have passed an examination in law; (4) places in the higher grades to be filled by promotion from the lower; (5) a consular inspection service to be provided—somewhat like that of the bank examiners to our National banks; (6) clerks to consulates who command a salary exceeding a thousand dollars a year to be American citizens; (7) consular officers not to engage in business on their own account; (8) fees received to be accounted for and paid into the Treasury.

Some such measure is more nearly in line with what Congress would grant, we believe, than has been any previous bill. Hence, constituents at home, whether citizens or corporations, who favor consular reform should write to their Senators and Representatives. Every citizen or commercial body in the United States is interested in the improvement of our consular service. The measure now before the Senate Committee would

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benefit both the Government and our consular officers. The Government would no longer be harassed by complex and unsystematic service; it would be delivered from much of the influence of the spoils system; and would provide in the service itself such a consular training-school that succeeding Congresses would, by additional legislation, seek to emphasize the policy simply as a matter of trade advancement. To our consular officers and to possible applicants the effect of such a law would be equally beneficial. Those in the service who have proved their efficiency would receive recognition and secure retention, while young men, meditating upon their coming work in life, would be warranted in finally including the consular service among the careers that are self-respecting, paying, and permanent.

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The Harvest of a Quiet Life[1]

There comes from the press now and again a volume of letters or memoirs which make us aware that the quiet life is not only strenuously preached but happily lived in our noisy age. There are still places where old-fashioned flowers bloom and old-fashioned people read the old books and practice the old virtues and keep intact the tradition of the old manners. There are, indeed, a surprising number of such people, if they could be counted by the census-takers; but a cardinal principle of their faith and practice is to keep out of sight. There are many modest men and women who cannot enjoy this luxury because their occupations have more or less publicity; but the scholar's work, as a rule, escapes the eye of the reporter and goes unrecorded by the newspaper.

Such a life was led in the delightful village of Clinton, in one of the most beautiful pastoral sections of New York, by Professor Edward North, who died two years ago, after a service of more than half a century. "Old Greek," as the Hamilton students affectionately called him, was not a man of profound erudition, but he was a true Humanist, which is far better. A simple teacher in a small community, he lived in and with his authors, and taught not only the form but the soul of a language. A great Grecian once said, in response to a disparaging remark about Mr. Gladstone's scholarship, that he lived with Homer. Professor North not only knew his authors, but lived with them. His relations with classic writers were so close that he unconsciously expressed in his teaching the kind of liking or repulsion which most of us feel only for the living. He spoke of Æschines as if he were a neighbor of an unlovely kind, and his regard for Herodotus was tempered by his feeling that the father of history was a good deal of a gossip! Scholarship never became to him an impersonal pursuit, nor the books he taught mere material for linguistic and grammatical instruction. He penetrated to that immortal substance in books which has power to keep a dead language alive. This has been the distinguishing mark of the true Humanists from the days of Manuel Chrysoloras to those of Dr. Jowett; they owe much to the pedants, but are as distinctly of another race as are the poets who give words wings from the philologists who dig up their roots. His attitude towards his profession, which was both vocation and avocation to him, is suggested by this quotation from the "Memorabilia" written on the title-page of his "Index Rerum:"

> The treasures of the wise men of long ago, which they recorded in books and left behind, I unroll and peruse in company with my friends; and if we see anything good, we choose it out, and we esteem it a great gain if we prove helpful to one another.

Professor North was happy in the circumstances of his life. He lived in a beautiful town, in the atmosphere of a small college which has always had a generous element of culture in its training and the service of able teachers; his home overflowed with books; and he opened his windows on an ample garden! It fills one with envy to think of his leisure, his reading, and his flowers. So full was the stream of his life that it continually overflowed the limits

[1] *"Old Greek;" An Old-Time Professor in an Old-Fashioned College.* By S. N. D. North. McClure, Phillips & Co., New York.

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of his occupation in all manner of records in prose and verse, memoranda of his studies, comments and criticisms; he had time to fill scrap-books and to keep journals; to make a report of himself to himself, and so to retain an objective impression of his own growth. The men who have the chance of working in many fields are far more numerous than those who have the chance of reaping where they have sown. Professor North was one of the fortunate few who can both wander and wait; who can roam afield and come home at nightfall or at summer's end with the ripened grain. He slowly and quietly mellowed on the sunny side of the wall.

If he had been less content with his conditions, he would have been more widely known; for he had not only the habit of industry, but the gift of writing. He never mistook knowledge for original material; he enriched himself with it. He had humor, wit, sentiment, keen observation, aptitude for sound criticism, and the knack of saying things happily. His addresses on those occasions which appeal to men of generous ideals and sentiment were felicitous because they were so full of his own personality. His simplicity, sincerity, and kindliness, combined with his scholarship, ability, and vigor of character, commanded the respect of his students and gave his relations with them a geniality and ease which were no small element in the college education. As President of the Alpha Delta Phi Fraternity, one of the most important of the Greek letter societies, which was organized at Hamilton College in 1832, Professor North was widely known and as widely honored by a host of college men in all parts of the country. Like all men of imagination, he had a great deal of the boy in him, and was on easy terms with youth to the day of his death.

It is wholesome to read the record of such a life as Professor North's at a time when so many careers are wrecked at the summit of the years by false valuations of the things of life; his clear integrity, intelligent aims, liberal tastes, and quiet harvest of peace and honor stand in striking contrast with the stained names, the discredited wealth, the unfaithfulness to trusts, of men who have had great opportunities of setting fidelity and purity of character before young men and have tragically failed to see and to practice virtues which give life its sweetness and society its moral dignity. These men have made life meaner; Professor North made it richer and finer. It might be said of him, as was said of one of his contemporaries in England, "he was a widener." And he might have made his own the words used by this contemporary English scholar of those Humanities which are the soul of scholarship and literature: "Suffer no chasm to interrupt this glorious tradition . . . Continuous life . . . that is what we want—to feel the pulses of hearts that are now dead."

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The Ethics of Money

Adam Smith, father of modern political economy, said: "A guinea may be considered as a bill for a certain quantity of necessaries or conveniences upon all the tradesmen of the neighborhood." In other words, a sum of money, large or small, is *an order payable to the bearer for a proportionate amount of service.* Men wish to have these orders presented to them, that they may make a living by filling them. This conception of money is the fundamental requisite for its ethical treatment. It was remarked by Mr. Gladstone that a man's mental and moral character is largely revealed in the way he deals with money.

Most people think of money simply as a means for getting themselves served with whatever they desire. Everybody knows that he cannot, except by robbery, get the coveted money-order for service without some giving of service, more or less, real or fictitious. But to care more for getting the money than for giving its full equivalent in service is to have started on the down grade to robbery in a predatory state of mind. That money when not the gift of affection is held by no moral right, except as earned by a proportionate amount of service, is an elementary moral truth. In defiance of it an enormous amount of predatory wealth has been accumulated in recent years. A financial "operator" has tes-

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tified in a Boston court that he and his partners "made" $46,000,000 by promoting a certain trust. Fancy, if possible, the vast total of services by all sorts of men to which that staggering sum gave legal claim! From such enormities public indignation, class hatred, and social danger spring. Lowell remarked that there is dynamite enough in the New Testament to shatter our social system, if not carefully handled. Jesus' saying, "The Son of man came not to be served but to serve," is true of every son of man. "He that is great among you shall be your servant" is a fundamental law of the Republic of God. Essential to social stability as well as to personal integrity is an ethical valuation of money as the measure of service in equal reciprocity between man and man.

This requires the service rendered to be balanced by a sum of money good for an equivalent amount of service, and no more. The rule is incontestable. The courts continually apply it in scaling down excessive claims for service rendered. In applying it, or any other rule, we expect to meet problems. So all agree in the general principle of justice, "To every one his own," but in a given case we divide upon its practical application. Here, then, we encounter the crucial question, What is the true criterion of the money value required to measure the just exchange of equivalent services? The service rendered has saved life or limb. Shall its just compensation be measured by the value of life or limb? It has saved an estate, it has vindicated a good name, by bringing the spoiler or the slanderer to justice. Is the *benefit* value of such service to its receiver the true criterion of the compensation due? To affirm this is simply to charter extortion limited only by the resources of its victims, like the recent reported charge by a New York surgeon of seven thousand dollars for operating on a common case of appendicitis. The claim to profit proportionately to the peril or distress which service may relieve is an inhuman claim, commending itself only to coiners of cash out of human woe, like the cartmen who demanded a dollar a minute for salvage service while Baltimore was burning. The only criterion compatible with the social spirit of unsophisticated humanity is the *cost* value of the service to its giver.

In so saying it is not forgotten that service-givers differ in efficiency. One will spend two days in doing what another will do in one. The cost of inefficiency is not to be added to the cost of service. The trade-union rule of restricting the output of service to the capacity of the backward is morally indefensible. But one cannot here discuss particular applications of the general principle which none who accepts the authority of the Supreme Moral Teacher of the world can consistently deny. As in the case of his Golden Rule, loyalty to the principle must be trusted for its practical working out. Here, however, one caution is to be borne in mind: the cost value of service must be as comprehensively reckoned for the weaker as for the stronger givers of service. That it is not yet so an unimpeachable economic authority has observed. Says Carroll D. Wright: "Capital charges to the consumer the depreciation of property and machinery. Why should not the depreciation of human machinery, its hands, its brain, its body, be included in the final cost?" The list is suggestively incomplete. Should not the laborer's cost of service include also provision for a sanitary home, and for the exemption of his children from being taken out of school to earn their bread? How inordinately in contrast with the scrimping of the weaker part of the community the cost of service has been figured for the profit of the stronger has recently been glaringly revealed upon the witness-stand. It even poses as "reform" when the president of a company organized for the benefit of widows and orphans accepts a salary "reduced" to a sum eight times larger than the salary of the Governor of the Bank of England.

But men greatly vary in ability, and ability enhances the value of service to the receiver. Does it not deserve proportionate return to the giver? In a moral estimate this depends on what it has cost the giver. So far as his ability is the product of laborious and expensive preparation and culture, it has cost him something, and has justly earned a

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proportionate return. But so far as it is a gift of nature, it has cost him nothing. Then it can hardly be thought to have earned a money claim to service, unless natural inequalities were designed to create or perpetuate artificial inequalities. Despotism derives its claim to service from having been born in the purple. Democracy cannot. It seems morally preposterous to think of divine endowments as given for private emolument, or for any other purpose than social benefit, and so enabling their possessor to gain social rewards which make his fellows no poorer to give. The greater the service, the greater the due reward. But the highest rewards, except by the sordid, are not counted in cash. Social esteem and honor outshine and outlast all other wealth. In a more humanized period than ours, when man's wit, if not, as once, his weapons, is sharpened against his neighbors, these will be the only recognized prize for competition. Already is this presaged by the physician discovering some new preservative of life, who prefers the honor of giving it to the world to the profit of a royalty upon its use.

All reputable economists agree that the present problem of their science is a more equitable distribution of wealth. In plainer words, our economic system is such that a few secure orders in the form of money for much more service than they have given, while many can only secure considerably less. The root of this injustice is an immoral estimate of money as merely a means for commanding service, rather than as the measure for a just exchange of service. The capitalist scores the workman for caring more for the quantity of wage than for the quality of the work he gives for it. But he himself cares more for his dividends than for the service alleged to earn them. Both are tarred with the same stick. The difference in the practical result of their immoral idea of money is the difference between grand and petit larceny.

Here, then, is fallow ground for moral and religious teachers to break up, and sow with some elementary truths of Christian ethics. Not more do the arid lands of the far West need irrigation than the torpid moral sense of a money-hunting community needs to be sensitized to a moral estimate and use of money as the measure of services given and received in just exchange. Society is based on this just exchange in equal reciprocity. He who attempts, by the acquisition of money, to command more service from his fellows than he renders them, is unconsciously working for the disruption of the social bond and the ruin of the commonwealth.

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The Spectator

"Timeliness," the Spectator observes, consists in doing things four or five months beforehand. Last year he fully meant to make him a garden; but when, the frost being out of the ground, he set about looking up seeds, and gardening books, and a tiller of the soil, he found the questions involved so abstruse that before he had settled a tithe of them harvest was upon him. This year he proposes to get well in advance of the season. So, while Mrs. Spectator fretted her soul over Christmas, he plotted garden, basking in the anticipated sunshine of spring. "Would Charlie like a scarf-pin?" queries she. "Doubtless," says the helpful Spectator; "he's collecting. But, see here, *this* is vital. 'The proper exposure for asparagus beds—'" But Mrs. Spectator escapes.

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Let none assume that the Spectator's soul grovels altogether among the edibles. His real enthusiasm is his wild garden. He was not always in love with wild gardens, the commonality of them being, he opines, either not gardens or not wild. He recalls one neat animated herbarium, stuck full of tin labels, marching mathematically by twos and fours, with here and there a nostalgic blossom pining on its stalk—a scientific outrage calculated to make a sentimentalist mourn. Another so-called wild garden confronts the Spectator with artfully disposed masses of things once wild, which, under the hand of the landscape artist, have assumed a sophisticated waywardness quite uncanny. The Spectator covets

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no calculated jungle. To him it seems neither natural nor honest.

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His wild garden will be like unto neither of these. He will buy him a bit of real wilderness within trolleying distance of his suburban home, and there, among the wild things already on the land, he will persuade the boldest as well as the shyest of forest blooms to grow. Then, when the "old spring fret" attacks him, he will journey, not to Farmer Jenkins's wood lot (which that unsentimental worthy may have converted into fagots since last spring), but to his own forest preserve, where neither barbed wire, nor bulldogs, nor fierce-eyed cattle menace him, and where in loyal companies stand waiting the delicate firstlings of the year.

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If ever the Spectator breaks the shalt-not-covet commandment, it will be on account of a certain wild garden up in the provinces. It was June when he alighted at "Ingleside," on the St. John River, such a little station that the train would never have hesitated at it save by request. Inquiring warblers greeted him from the copses, "Which-*is*-it? Which-*is*-it? Whichity — whichity — whichity—*which?*" Minding instructions, he plunged down a road deeply shadowed by evergreens, and came shortly to a rustic gate. Set in a bed of sweet white violets, it gave upon nothing more habitable than leafy woods. The Spectator pushed in and stood dubitating in a green *allée* of giant ferns, when the owner of the jungle discovered him, and hauled him, somewhat broken in wind, up to a picturesque eyrie full forty feet above the road. While he rested his eyes on curving reaches of dim blue river and caught his breath, his host explained his garden.

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"When I was seventeen years younger," he began, "I had an audacious dream. I would make this snug two-acre plot of mine a vegetable microcosm of the Province of New Brunswick. Every tree, shrub, flowering thing, grass, moss, and lichen in the land should flourish here within eye-shot of my window. Well, I've failed; but I've no apologies for the result. I can take you down to that pocket grove and show you good specimens of all but four or five of our native trees, and most of our shrubs. All the ferns are here, and I have, or *have* had (for I keep no official necrology), some five hundred flowering plants. As for lichens and grasses, I'm afraid they camp at their own pleasure. But it's been a good seventeen years' work. I'm satisfied."

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The Spectator ran his eye over grove and meadow and barren knoll. "Trees I see and ferns I see," he said, "but where are your wild flowers?" The gardener smiled. "If you could see them, my garden would be like all the rest. But I've no beds, no rows, no classification. They're all over the place. My model sower is the wind. Of course moisture-loving things must go in the damp hollow in the grove, and heaths do best on that dry knoll. But if you want my wild flowers, you must search precisely as you would in the woods." So saying, he led the Spectator on a tour of discovery. Being no botanist, the Spectator let scientific names glance harmless off his brain. But he knows that a weedy meadow yielded up an amazing variety of plants, all such as love the fierceness of a summer sun, and all looking as settled as if they were not shanghaied colonists. On the knoll, presided over by one ancient white pine, arbutus and Scotch heather got on famously together, the latter living under the gardener's displeasure as an unnaturalized alien. Flowers were not overplentiful in the lush tangle of the grove, it being already late; and the Spectator is no connoisseur in leafage. But every boulder waved with luxuriant rock-fern. "You'd scarcely guess that those ferns, and in some cases the boulders too, were imported?" queried the botanist. The Spectator certainly wouldn't. But it appeared that his host was accustomed to pillage boulders in woods where only nibbling sheep would feel the loss, stripping off the close fern-mat, roots, soil, and all, and, rolling it tenderly, convey it home in a wheelbarrow, there to be applied to his own

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barren rocks. "They'll stand almost anything," said he, "except being sat upon. I had a gentleman here one day and I left him for a moment, and when I found him he was draped luxuriously over my finest fern-boulder, smoking. 'I'm afraid you're not comfortable,' said I, in an agony. 'Immensely cozy, old fellow,' he responded, wriggling about to show me how nice it was, and sending into eternity a dozen ferns at each twist. He never came to Ingleside again!"

❀

"So you have your enemies?" queried the Spectator. "Enemies?" he said, with uplifted hands. "I'm *never* safe. I'm too unhandy for the wild-flower pillagers. But telegraph gangs pursue my trees; and Polacks at work on the railway culverts throw rocks on my orchids, and visiting botanists grub up my choicest specimens for their herbariums. And then there's the brook! When I took over this place, I fancied all it needed was my guiding hand to make it spread out into lily-pools and quiet reaches where I could harbor water-plants. But that's a deceiving little brook. In spring it swells to a raging torrent, bursts all my bounds, and absconds with my aquatics to the riverside, where they not infrequently settle down and thrive. When I want them again, I go out and lead the wanderers home."

❀

"Why not a concrete dam?" suggested the Spectator. "Too costly. One shining merit of this garden is its cheapness. My plants I kidnap; my saplings likewise. No hand but mine is employed about the place, and the only fertilizer needed is loam from neighboring woods. Come and see how I work." So saying, he possessed himself of a trowel, and led the Spectator down the road, and presently into the damps of a near-by thicket. "I noticed a Cypripedium here," he said, "that might better be blooming in my woods. Keep a look-out for what Gray calls 'pink-purple.'" But it was not the Spectator who gave the view halloo. "Now," said the gardener, as he delved at the root of the spectacular thing, "note the situation of this orchid—wet ground in the shade of evergreens. We'll find it a nook just like this. And just pull up a square foot or so of that leafy moss. I've some Goodyera plants that came out of moss like that, and it'll make them feel at home." Grubby-handed but hugely interested, the Spectator followed to the grove, and had the pleasure of seeing the lady-slipper accommodated with a congenial berth, and of beholding his own initials inscribed on the label driven down beside it. "Henceforth," said his host, grandiloquently, "that orchid blooms in honor of you!"

❀

"You do use labels?" inquired the Spectator. "Oh, yes, or else I'd always be planting things on top of each other. They serve as tombstones for things that die of our chill fogs, and as moderators of my vanity, too. See here." (He drew from under a bench a great box full of labels.) "In the first flush of confidence I made labels for the whole flora of the province. These are my defeats. However," he went on, "the rewards have been a thousandfold. My hobby has carried me to the wildest parts of the province plant-hunting; it has been responsible for canoe trips up the Restigouche, the Nipisquit, and the South Tobique Lakes. Scientifically, of course, the place is of considerable interest, especially in the opportunity to study plant affinities and aversions. Plants pitch upon a newcomer like chickens in a coop, and if I didn't cut them back the old inhabitants would choke my new importations in short order. Then, a secluded, woodsy place like this becomes a favorite stamping-ground for birds and small beasts. Best of all, there's the perennial uncertainty of the thing. Specimens I have carried hundreds of miles sometimes flourish when those transplanted from the next farm pine away. Every spring is a fresh surprise. I have all the excitement of gambling without the vice."

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Now you know why the Spectator spends his evening printing neat botanical labels, while Mrs. Spectator jeeringly refers to chickens counted before they are hatched.

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THE CAUSE AND PREVENTION OF RAILWAY ACCIDENTS

BY CHARLES DELANO HINE

Author of "Letters from an Old Railway Official to His Son"

The writer of this article is a graduate of West Point and of a law school, who, after honorable service as an officer of the army, resigned his life commission to become a freight brakeman. Major Hine, now engaged as an operating expert in the examination of various railways and as an editorial writer for "The Railway Age," has worked in the last ten years as brakeman, switchman, yardmaster, conductor, chief clerk, trainmaster, assistant superintendent, and as general superintendent, besides finding time to serve as an officer of volunteers in the Santiago campaign of the Spanish-American War. Our readers may be assured of his thorough practical knowledge of the important subject he discusses.—THE EDITORS.

TO the layman the question of railway accidents seems simple; to the railroad man it is complex. An aroused public sentiment demands that greater safeguards shall be thrown around the traveler and the employee. Public opinion is king, and in obedience to its royal mandate we railroad men are trying to solve the problem. It is not as easy as it looks. Block signals are accomplishing a great deal, perhaps more than any other one factor. The railway practitioner, like his medical brother, never finds any one specific for all germs. The causes for accidents are often organic, sometimes sporadic, and usually typical.

It is a high tribute to the railway profession that so great is the popular faith in our ability to overcome obstacles that we are expected to meet the situation promptly. The municipal reformer is borne with if a new set of rascals develops in the triumphant reform party. The sanitary expert who cleans up a fever-ridden city is not held responsible if his successors become lax and an epidemic breaks out. Railroad men, however, like generals in the field, must show results quickly or the popular demand for redress assumes a drastic form.

It is only three-quarters of a century since George Stephenson constructed the first successful locomotive, and it was driven by a man still living. In the brief span of two generations has resulted the vast railway system of America, with more than 200,000 miles of line. Transportation harks back nearly to the beginning of human life, but its primitive forms contain less in common with modern conditions than do manufacturing, navigation, law, medicine, banking, and insurance. Without the wisdom of the ages to guide us, we of the railroads have had to make precedents and pay dearly for the experience. On the whole and in the large, we have little to be ashamed of, but our just pride must not beget criminal indifference or preclude progressive policies.

The most elaborate devices for the safe operation of railways are as naught if the men who use them are not properly trained and handled. The *morale* of the service is the point on which railway managers fix their attention. All try to build up an *esprit de corps*, but few really succeed. Ignorance of fundamental principles of organization is too common. This will not be remedied until officials of railways are trained along fundamental and comprehensive lines. Just as the intended builder of fortifications must himself handle a pick and shovel at West Point, so should the future maintainer of way work on the track. Just as the coming admiral must go aloft on the school-ship from Annapolis, so should the would-be superintendent learn the hurricane deck of a freight train. Few railway officials can actually drive a track spike, fire an engine, or brake a train. If an official has happened to learn one practical branch, the chances are that he has not acquired

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another. The all-around training of the cadet is necessary for the development of the great captain, and great captains are necessary to large organizations. When we have better-trained railway officials, we shall have more comprehensive policies and a better morale among our men. In the meantime there are many things that can and will be done to bring about safer service.

Railroads represent enormous investments of capital in the aggregate, but distributed among many people. Capital from its nature is conservative, and a conscientious desire to protect the stockholders, many of them humble citizens, sometimes results in unwise parsimony in railway presidents and directors. Chances of disaster are taken rather than spend money in safety appliances. This ultra conservatism is seized upon unjustly by the sensational press as an indication of criminal corporate greed. As a matter of fact, in the operation of most large railways, good money is wasted through violation of basic principles of organization and administration sufficient in amount to equip in a few years every mile with the most approved block signals and other safety appliances. Enough money is disbursed, but too much of it is spent in folly rather than in wisdom. This will not be corrected in a day or a year. It will take perhaps a generation to overcome the lack of prevision in the past, and to shake off the fetters we have forged by unwise specialization. A comforting and encouraging feature is that there is comparatively little graft. Where there is honesty of purpose progress is easier. So rapid has been the development of railway transportation that we have been early in reaching the inevitable stage of Bourbonism. What form the equally certain revolution will take depends largely upon ourselves. Would we avoid the cumbersome, expensive, and generally undesirable method of governmental regulation, we must cultivate an attitude of solicitude for human life, apart from its punitive value in dollars and cents.

A fruitful source of accident is in the heavy equipment of the present day. Locomotives have been built of a size and weight utterly unwarranted by the development of track and roadbed. A school of get-rich-quick railroad men has come out of the West and hypnotized most of the profession into believing that true economy in operating requires a maximum train-load. They reason that, as the same number of men can handle a long, heavy freight train as a short, light one, much money in wages can be saved by running fewer trains; that every additional car per train is hauled for practically no cost. The idea of something for nothing is always attractive to Wall Street, and now one of the tests of efficiency in operation imposed by the financial world is the average train-load. In the past trains were admittedly too light; at present they are undoubtedly too heavy. We must vibrate back to a happy and economical medium. No statistician yet knows the true cost of the attempts we have made to strengthen roadway and bridges, and to enlarge facilities to handle the big train. This heavy train-load has been the greatest element of demoralization in the rank and file of the railway service. To its ramifications may be traced more accidents than to all other causes combined. In order that an artificial paper record may be built up for the management, men are started with a train so unwieldy that they are discouraged from the start. They are paid overtime for extra hours worked, but overtime does not keep them awake and vigilant when dragging over the road an excessive number of hours at a stretch. A train of seventy-five cars is over half a mile in length. The time consumed by the conductor in going to and fro between the engine and caboose has a bearing upon practical train operation which is not appreciated by the man behind the desk in New York. The railroads have trained their men to regard the mile as a sacred unit of compensation in making wage agreements. With innocent inconsistency, they turn around and go before rate-making bodies with the just and proper claim that distance is not an all-determining factor; that a short haul may, under certain conditions of traffic and territory, be entitled to a higher rate than a long haul.

There are approximately a million and a half railway employees in the United

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States. For this vast host there are only about five thousand general and five thousand subordinate officials, making a total of about ten thousand officials, or an average of about one for every one hundred and fifty employees. We are inadequately officered, and authority has to be delegated to foremen and clerks to a demoralizing extent. The result is a laxity in discipline, due to insufficient supervision, which is reflected in unnecessary accidents. The bent of the railroad mind is such that if an additional official position is created, the new official soon asks for a stenographer and builds up a bureau of records and correspondence around himself. Efforts are being made to correct this evil and concentrate clerical work in fewer offices. Railway officials all favor this in the abstract, but not one in fifty knows how to organize his territory properly. Railroads have much in common with military organization. They can learn from the accumulated experience of centuries of army existence. Thus, a regiment of twelve hundred men has from forty to fifty officers, or one for every twenty-four to thirty men. Each of the twelve companies keeps a record of its men, and all regimental records are concentrated at headquarters. In spite of this simplicity of administration in field units, the staff departments built up a bureaucratic system, which broke down in Cuba and in South Africa. The remedy in this country has been a general staff for the army and a general board for the navy. Every large railway system needs a general staff, divested of administrative responsibilities, but advisory and supplementary in nature. Railroads are burdened by bureaus and departments not properly balanced, which give a chief clerk in an office more authority than a higher-paid official of rank on the ground. Accidents will not be materially decreased until such organic evils are eradicated.

The tendency of railway executive and general officers is toward Napoleonic methods. Too frequently there is lacking as a necessary accompaniment both the genius of Napoleon and the indispensable training of his youth as cadet and under officer. The railway profession is too young to have many wholesome checks on abuse of authority. A general in the field cannot permanently degrade an officer or man without due process of law. A railway official usually holds his position at the pleasure of one or two superiors. Dwarfed he may easily become, and lacking in boldness and originality, under such a system. Skilled employees, in many cases driven to unionism by arbitrary abuse of power, have a firmer hold by virtue of the strength of their labor organizations. Reforms must begin at the top, and we must improve official tenure before we can comprehensively train our men to avoid accidents.

In the rapid growth of the country, captains of industry have floated away from old-time moorings set by directors and stockholders. Many of the industrial absolute monarchies thus resulting have had good czars, and results have outstripped those obtainable by any other method. Too many have become drunk with power, and the reckoning for their stockholders has been heavy. Recent events in banking and insurance have awakened directors to the fact that they must direct. When railway directors appreciate more fully their responsibilities, there will be fewer accidents. This power should not be exercised directly, any more than a committee of Congress should attempt to handle a fleet at sea. The president and his staff must act through a one-man system, but that one-man system must be held to a strict accountability to the interests it represents, to the source that appropriates the money it expends, to the public whose lives are intrusted to its keeping.

The railroads alone are not responsible for conditions that result in accidents. There is a responsibility upon the citizen. In general, a civic community may be said to have as good a government as it deserves. The same may be said of its railway service. As long as public sentiment countenances the holding up of corporations at the muzzle of a threatened legislative act or municipal ordinance introduced for unworthy motives, the probability of accidents cannot be greatly diminished. As long as people consider it legitimate and smart to beat a railroad company, or to secure a pass

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on the flimsest pretext, just so long will money be wasted which should go to improve the service. When more juries regard their oaths and give corporations fairer verdicts, then will travel become safer.

As practical people, we are not sitting idly by and waiting for improved corporate, sociological, and ethical conditions to safeguard the traveler and the employee. Much is being done. Roadway, bridges, track, and equipment are being rebuilt and replaced at an enormous outlay. Thousands of miles of block signals have been installed at a cost of from one to three thousand dollars per mile. A block signal is merely an indicator of the occupancy or non-occupancy of a stretch of track called a "block." A signal is useless unless its command is obeyed. Too often a lax discipline winks at disregard of signals in order to make fast time. Then, when trouble comes, an unconscious administrative cowardice lays all the blame upon the poor fellow directly at fault. Where the block signal is interlocked with a derail, as at a drawbridge or the crossing of another railroad, the train disregarding the signal is stopped by being run off the rails on the ground. This is a drastic and violent precaution which sometimes results in greater loss of life than if the collision itself had occurred. Devices have been invented which automatically stop a train the instant it passes a block signal set at danger. For steam roads these appliances are generally regarded as still in the experimental stage.

The collision is the least excusable form of accident. The causes for collisions are numerous, but nearly all go back to questions of organization and discipline. One excuse given by managing officers for loose discipline is the tyranny of labor organizations. It is claimed that the only way to enforce discipline is to discharge men, and that if men have to be reinstated at the behest of grievance committees, all proper effect is lost. While this contention is in part true, it betrays a deplorable lack of appreciation of the true mission of those invested with authority. Many unwise labor contracts have been made by railroads. Too often principle has been temporized with to avoid the expense and inconvenience of a strike. Officials who are trustees for large properties sometimes yield too easily to demands which ultimately restrict employees to certain classes of work and hamper the development of the individual. This results in men being laid off at certain seasons without work, while a comprehensive scheme of organization would allow the man to be transferred to another kind of work. It is not enough to say that the men bring these conditions on themselves. They should justly but firmly be prevented from so doing. A fruitful source of accidents is a defect in track. Can we expect the track-walker to be vigilant in scrutinizing every bolt and tie on his lonely beat, when any day it may be his turn to be replaced by another of his section-gang in order to reduce the pay-roll? In summer track forces are large. In winter there is less work for them, but more in the shops and engine-houses. There should be some degree of interchangeability here. Such problems must be solved before accidents are fewer.

Defects in equipment contribute their full share to the number of accidents. A loose wheel, a broken rod, a bent axle, a loose nut, may send a train into the ditch and its human freight into eternity. The inspector whose duty it is to discover these defects in time must be a man in love with his work, who feels himself during good behavior enlisted in the army of his road. Until wise methods give him this feeling, until he is helped in bearing the brunt of economic and industrial changes, he will not do his full duty in preventing accidents. In the meantime firm but considerate discipline accomplishes much and can accomplish more.

Few people appreciate the true meaning of the word discipline, which can be found by going back to the same root as the word disciple—a learner, a pupil, a follower. With this fact should be kept in mind the immortal words attributed to George Stephenson, namely, that the highest branch of engineering is the engineering of men. Engineer the men properly and accidents will be minimized.

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Railroad accidents there will always be. Mankind cannot harness the forces of nature, cannot dart through space, cannot minimize the effect of time and distance, without some risk of life and limb. There should, however, be less hazard in traveling on a well-organized railroad than that assumed by the farmer's son or daughter in riding the unbroken colt over the pasture-bars.

THE MOTORMAN

BY SYLVESTER BAXTER

"DO not talk to the motorman!" The open car was whizzing along the country roadside and I was on the front seat. The legend upon the roof-rim gave admonitory counsel. But I was not talking to the motorman. The motorman was talking to me. Perhaps on my part this was a passive violation of the company's rule. But I felt no call to discourage the talk. In the first place, I did not want to seem rude. To assume a cold and distant bearing was contrary to my nature. Moreover, I was interested in what was said. The man was companionable, and he evidently had a desire for companionship at the moment. I noted that he was all the time keeping a vigilant look ahead. And, above all, he was entertaining me with some accounts of the motorman's life and of the sort of happenings that are peculiar to the street railway. His talk was broken by frequent intervals of silence, for every now and then we would thread a section of meandering track or cautiously descend a troublesome grade. At such moments I made no question. But when the track ran free and straight ahead, I would respond with a word or an assenting nod. Whenever we lay at turnouts for a coming car to pass, he would assume the vacant place beside me and rest from his constant standing. Then I would take more active part in the conversation and ask concerning this thing and that.

At one long stretch there was a complication of curves and of down grades. I sat regarding the figure before me. It was erect with the statuesque immobility that marks the motorman's calling. The distinctive dexterity of the trade was the simultaneous manipulation of the controller-handle and the brake in opposite and outward directions. These adroit motions suggested the hand movements of a prestidigitateur before an audience. But now, with the gradual substitution of the pneumatic brake for hand power, this gracious token of the trolley is passing. A sense of greater safety is the compensation.

How quickly a new trade stamps its character upon the men who follow it! It differentiates them by divers subtile indications. It remolds their features with new contours, graves them with new lines. It organizes new vocabularies; words, perhaps familiar, fall from their lips with novel implications that make laymen feel ignorant—much the same helpless ignorance that one feels in the presence of a Sanskrit scholar when he discourses of his specialty. It abolishes old perils, but it develops new ones. The trolley allays all fear of scalding steam, but the "live wire" inspires us with a new terror. The new vocation also adds new sorts of maladies to the long list that human flesh is heir to. Has not somebody heard of a "motoritis"?

Little more than three lusters have passed since electric power began to supersede animal traction upon the tramways. In its dispersion over the world it is now universal. Trolley-line practice, like the steam railway and like the sea and its sailors, already has its own traditions and even its conservatisms and its trade-clannishness—perhaps its superstitions as well. How long will it be before it develops its adventurous and romantic aspects and calls in literature to work them up? There is already a deal of good raw material in waiting.

I once traveled in England in the company of an eminent man of science.

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He was fond of tracing the course of evolution in everything that came under his eye, and he did it fascinatingly. On the railway he showed how nearly every feature of the fittings in the compartment was a survival from the stage-coach. In a restaurant he traced the development of the electric-light fixtures from gas fixtures. In like manner, while the steam railway's equipment is derived from the stage-coach, so the street-car, the tram-car, blends the city omnibus with the passenger-car of the former. When the trolley came in, it was a question whether the term "driver" should be retained, as on the steam railway in Great Britain. It was even seriously proposed to adopt the verbal monstrosity "motoreer," in analogy with the locomotive engineer. But, fortunately, the sensible word "motorman" found universal acceptance.

Just as not a few old stage-drivers became train conductors, and even locomotive engineers, so many old car-drivers became motormen. But about the motorman of to-day there is no suggestion of horse or stable. Mechanical environment has driven those associations clean away, as they have from the locomotive engineer and fireman. As a rule, the motorman knows no more than does the average passenger about the laws and the mysteries of the subtile energy whose power obeys his hand. But he knows a deal about its peculiar actions and behavior, and he is skilled in dealing therewith so far as he is called to be.

Not every man is fitted for a motorman. Many of the best old horse-car drivers failed when they exchanged the reins for the controller-handle. Strong nerves, presence of mind, instantaneous response to emergency demands, are required to a degree not excelled even on the steam locomotive. The strain on the nerves is something tremendous. Hence the motorman is peculiarly subject to nervous disorders and their attendant maladies. These strong, alert fellows often wear out in a very few years under the exceeding stress of their work. The life of the railway engineer is placid in comparison. At any moment some emergency may make a demand upon the nerves comparable to that upon the motor itself when the full current is suddenly turned on or as suddenly shut off. In the case of the motor, when the force of the current is too great for the rheostat to take it up, the fuse burns out. There is a flash, a report, the startled passengers jump, the women scream, the car stops. But no particular harm has been done. The burned-out fuse has saved the motor. The excessive current, melting the metal, has cut its own connection and can go no farther. The motorman gets down to the trucks, inserts another "safety-plug," and the car goes its way.

Possibly the human organism may have the equivalent of a rheostat. But no fusing contrivance has yet been adapted to the needs of the nervous system. So, at moments of nervous strain, when the vital energy is disturbed in its course by some instantaneous interruption, it goes worse with the motorman than with his motor. The man is fortunate if some nerve has not been burned out because of a tension far beyond the point of safety.

The locomotive engineer has his clear track, the right-of-way is fenced in, frequented grade-crossings are guarded. His daily routine is seldom liable to break. But where the trolley-car speeds along the common highway, something is likely to happen at any moment. In the motorman the vigilance of the locomotive engineer is immensely intensified. At any moment his hands may have to make response to alert eyes. A bewildered person gets in the way; a child, impishly daring, scampers across the track; a team suddenly veers across the road. Prompt slowing down, sudden stops, may be called for numerous times in the course of a trip. These things, constantly recurring, subject the motorman to a physical wear and tear more serious than that put upon the car-wheels. The latter often get flat intervals worn in their originally perfect circles when the sudden brake clutches them and makes them slide along the rail. The "flat wheel" hammers the track with each revolution and makes rough going. But it is taken to the repair-shop and turned true again. It is not so easy to repair the motorman's strained nerves. Every day, several

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times a day, some excessive draft upon them is likely to make his heart jump into his throat and his breath stop short. When peril is averted by a hair's breadth, it leaves him white and trembling. He keeps his way and runs his trips—but what exhaustion at the end of the day's run! At times he breaks down and cries like a child. Again, something more serious happens, something like a nightmare in its sense of fright, of terror. It is seldom his fault. But he feels his responsibility; he was the instrument. Then he faints away, he is completely unstrung and is deathly sick. It is no boy's play, the simple-seeming task of guiding a trolley-car.

Being a comparatively new calling, few motormen are primarily trained for the work. Though far from "unskilled labor," the pursuit is something fairly easy to learn, though requiring some special aptitude. The ranks are recruited from those of many and diverse occupations. Among these are some that are the last which one would expect to find represented. One late autumn day I was on the way into town; the air was mild and the crowded box car was unbearably close. I escaped to the front vestibule for air; fortunately, the motorman had the plate-glass window open before him. As we crossed the river I looked down stream to the shipping at a great coal-dock and remarked: "There's a big six-masted schooner down there."

"Yes, and four five-masters besides," said the motorman.

"How few square-riggers we see in port nowadays!" I observed.

"Mighty few," he replied. "Square-riggers are getting scarce. But there are three of them further down; one of them is a pretty big craft—a four-masted ship."

I looked closer at the man beside me. Something in his way of speaking and in his bearing told unmistakably of the salt water. "You seem to know something about vessels," I remarked.

"I ought to by this time," he answered. "I was more than thirty years at sea—twenty of them in command of square-riggers, sailing to all parts of the world. My last ship had her keel pounded out of her on Nantucket shoals; we lost our bearings in thick weather. I owned a good part of the vessel; there was little insurance, and everything I had was invested in her. After that I concluded to keep on shore. I had had enough of the sea. That is why I am here to-day at the bow of a trolley-car instead of on a ship's quarter-deck."

I afterwards learned that there were three old sea-captains running as motormen on that one division of a great street railway system. It is related that at one time the police force of old Salem was largely made up of veteran sea-captains, left stranded by the decline of American shipping. But here was a new calling that seemed to have a special attraction for seafaring men, perhaps because substituting a mild sort of land navigation, as it were, for their wonted wanderings over the world. I once knew an old shipmaster who, on retiring from the sea, invested his savings in a canal-boat, passing the rest of his days in navigating the placid Erie. Thenceforth his course was upon still water, and he retained the importance of command and the privilege of free expletive. But the life recalled salt water, much as ginger ale might be reminiscent of champagne. As a pursuit, the piloting of a trolley-car is far more adventurous.

Many a motorman has his avocation. I knew one who, besides giving much of his spare time to pigeon-breeding, derived a considerable income as the landlord of a couple of two-flat suburban houses. Another one told me about the well-ordered farm that he owned in Maine; he had left it in charge of a competent relative, and it yielded good returns; he spent a vacation there every fall, and some time he meant to go back there to pass the rest of his days. But he liked city life, his motorman's wages were so much net income, and he had the farm to fall back on. So he felt himself pretty well fixed.

In modern fiction, as a field for tales of adventure, the steam railway has become conspicuous in recent years, the locomotive engineer a special sort of a hero. Runaway locomotives, derailments, collisions head-on and rear-end, exciting episodes on the plains and among the Rockies, pioneering, the rude

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and often perilous life at the front while a line steadily advanced its track into the continental wilderness—all this diversified life of the railway, with its complex organization, has offered rich material for popular writers—men like Spearman, Cy Warren, even Kipling—until railway stories, like those of the sea, have taken rank in a class by themselves.

The electric railway is so new that it has not entered into literature to any marked extent. Authors have not yet acquainted themselves with electric railway practice or mastered its interesting technique. Strange to say, they have passed the trolley-car by for the yet newer motor-vehicle. But its day will surely come. Perhaps the electrification of what is now the steam railway will hasten it. This consummation has long been expected, and apparently is now not far away. And when the controller-handle replaces the throttle, will not the locomotive engineer be a man of the past? Will not the motorman come to the front, with all the heroic potentialities that by good right are his?

As it is, the humble trolley-car has a history that, brief as it is, teems with adventurous material. And recent developments in interurban electric lines bring the field close to a mergence with that of the steam railway. Even now an ambitious and resourceful young author has but to haunt the car-barns to gather all manner of good virgin matter for his purposes.

In the larger aspects of adventure the trolley line offers worthy parallels with the steam railway. The romance of old highwayman days, for instance, is brought down to date by the train robbery. But in populous eastern Massachusetts a rural trolley-car was the victim of a midnight attack a few years ago. There was all the traditional "stage business," as it were—masked men, revolvers ominously pointed, "hold up your hands," etc. Most of the passengers were homeward bound from the Boston theaters; everybody was thoroughly scared, and they all meekly gave up their wallets. After the thing was over, some of the women indulged in hysterics. All the passengers were cleaned out. There were no nickels left to pay further fares with, and the conductor, who had been the first one "cleaned out," felt justified in relaxing the company's rules and giving his passengers a free passage for the rest of the trip. The robbers could hardly have found their adventure so remunerative as it would have been "out West." There was no express safe to blow up and plunder, and a company of local trolley-farers could not have yielded the returns that would have come from a trainful of long-distance travelers. It was suggested at the time that the robbers were professionals from the plains venturing into a new field. But that seems highly improbable. Doubtless they were youthful amateurs of the neighborhood, fired to their derring-do by over-indulgence in literature about the James brothers and their ilk.

In the same part of the world a trolley-car was snowed in one wild winter night. The rescuing snow-plow did not arrive till late the next morning. It found the passengers tired and hungry. But the current was on all through the night, and kept the car both light and warm.

As for railway horrors, what could surpass that Melrose disaster? A box of dynamite dropped from the team of a careless expressman; then, a few minutes later, in the still moonlight evening, an outward-bound trolley-car, well filled with people returning home from Boston, blown into fragments—many persons killed outright, others frightfully maimed. The horror of it was not for those whose lives were snuffed out. They never felt what happened. One of the passengers was a lady, who, being in the rear part of the car, escaped with a severe nervous shock. She heard no explosion, was not in the least aware of the appalling disruption. One moment she was sitting quietly in the car; the next moment, as it seemed to her, although it was hours afterward, she awoke in her bed at home, and was puzzled as to how she came there.

To return to my motorman—the one who at the beginning was talking to me. Some of the things he told me suggested how closely akin was his calling to that of the locomotive engineer. His communication was largely autobiographic. He had been a carpenter by trade, and

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he had something to say about his wife and children in their snug little home; he had built the house with his own hands. He had been on the line a couple of years. Everything had been going on so smoothly, so void of ill happening, that he had grown to feel it would always be so, that nothing out of the common ever would happen. It had been that way for eighteen months. Then three things happened one after the other—all in a row, as it were. It was not only on that very line, but right along in that very part of it where we were just then. He really could not help mistrusting that somehow the region was hoodooed for him; he now felt prepared for anything that might happen along there; he could not well keep his eyes more open for everything along the way than they were at those times. The openest of eyes, he said, could not have helped matters then.

"What was the first thing that happened?" He repeated my question. "It was nothing much, so far as the harm done amounted to. But it hinted that my luck had turned. Do you remember how, back there a little ways, we ran through the edge of a village? Perhaps you did not notice where the track keeps close to the sidewalk as we make a sudden curve. Just at that point there is a white house, a story and a half, with a picket fence. It was a Sunday morning, and it seems that a young fellow had called at that house with a horse and buggy to take a girl out to ride. He hitched his horse to the picket fence and went inside to wait while his girl was putting on her Sunday go-to-meeting best—though it was go-to-ride best in this case. The horse was up on the sidewalk, stamping a hole in it and making a muss of things, and now and then he would take a gnaw at the fence to fill in the time. I didn't see him doing it, of course, but I took particular notice of the fresh-gnawed pickets and the stamped-up sidewalk when I stopped and looked round at things that day. The horse was up on the sidewalk, as I said, and the buggy stood across the track. I came along as usual, not expecting anything but a possible hail from a waiting passenger. I was close upon the team before I could see it; I slapped on the brake, but there was no time to prevent what happened. In a jiffy the buggy was smashed into kindling-wood; the car took it in the stern quarter. Luckily, the horse was not hurt; he stayed hitched to the fence, kicking and prancing like all possessed. Everybody came rushing out of the house; the young fellow had a Sunday paper in his hand; the girl was in a wrapper and her hair was half done up. But she was a pretty girl. 'What in thunderation did you do that for?' the young man asked me, looking at the splinters of his buggy. 'What did I do it for? What did you do it for? Don't you know any better than to hitch up your team across a car-track on a curve?' I asked him back. He had some sense in him after all, for he cooled down and allowed that it was his fault, sure enough. 'Well, I'll know better next time,' he said, as he looked carefully over his horse. It seemed it was his own team. 'Well, Etta,' he spoke to his girl in a sort of good-natured tone, 'we'll have our ride anyway. You may as well go in and finish getting ready while I take the horse down to the livery and hire another buggy.'

"Well, everything went all right again for ten days after that. Then—but you must have noticed how just now, while I was talking, we went down a short, steep hill into a hollow, where a stream runs across the road. We were on our last trip, and it was after midnight. There had been a heavy downpour that day, and the stream, ordinarily a little brook-like affair, was running bank full and several feet deep. I took the hill as usual, cautiously, for a steep grade and a track not over good. But when we struck the bridge, down went the whole thing; the car gave a slew and pitched through the rail down into the river. The flood had undermined one of the abutments, leaving the bridge hanging by its timbers. But apparently it was whole as ever when seen from above. I was slung sidewise off the platform into the water, nearly up to my neck. The passengers all got a ducking, too. But nobody was badly hurt, though such a shaking up made some heavy

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bruises for some of them. It was pretty uncomfortable for us to walk, dripping wet, a quarter of a mile to the next farm-house, where we roused up the folks and borrowed blankets and any other old things they had to wrap ourselves in. Luckily, it was a mild July night. A relief car got to us in about an hour. The telephone signals came in handy just then.

"Now for the third thing. There was something rather funny about that. I had a narrow squeak of it, but I can't help laughing every time I think of it. It happened right here, where we are. See, on the other side of the road there, that patch of new fence in front of the house with a new piazza? The company paid for that fence and for that piazza, and for something besides. As you see, the way curves moderately to the right along here. Only six days had passed since we pitched into the river, and again it was our last trip. We were going full speed, controller-handle at the top notch. But just where the curve begins we struck a loose rail, and were off the track before I could think. The car veered diagonally across the road; on she went, crashing through the fence, smashing into the piazza of that house, bunting into the side of it, and shoving the whole blessed thing back fourteen feet off its underpinnings. As we went bumping over the ground I kept my place; perhaps I couldn't have jumped off if I had tried. The car smashed in the side of the house, and the first thing I knew I was in a bedroom, head and shoulders just above the level of the floor. Right opposite a man and his wife were in bed, half paralyzed with fright, of course. I still stood clinging to the brake. 'Good-evening!' said I, not thinking. Then, 'Beg pardon!' 'I should say so!' said the man. 'A pretty way to come into a man's house without knocking.' He was one of the hot-tempered sort, and he was mad as a hornet. Under the circumstances I didn't blame him much, though he seemed to think I had done it on purpose. But I couldn't help answering, 'Without knocking? It may not have been knocking, but it made noise enough, anyway!' I got some scratches that time. See here?" We had come to a siding, and were waiting for the down car. He pulled up his right sleeve, and there from his wrist up was a long, heavy scar, freshly healed.

FRENCH FICTION OF TO-DAY

BY GÉORGE McLEAN HARPER

Professor of English at Princeton University

DUMAS and Balzac are the two extremes and the two supremes in French fiction: Dumas the delightful, who dissipates reality with its hard laws and awkward facts, who draws a magic circle within which there are no ten commandments, no cruel and prosaic relation between cause and effect; Balzac, at his best, the scrupulous observer, the unsparing moralist, the profound interpreter of manners. In many of us the thought of a French novel evokes memories of something delicate and light, something gay and fragile, themes fanciful and diverting, a style rapid and sparkling, an effect as unreal, unmoral, and harmless as that of the "Arabian Nights." Happy are the readers who have rested content with Dumas and are able to retain this conception of French novels. Better informed, though probably not so happy, are they who have studied with Balzac the actual state of French society in his time, in the borings which his relentless drill brought to the surface from various strata, and classified in the Comédie Humaine. The genius of the French nation expressed itself no less characteristically in Balzac than in Dumas. A gift for accurate analysis and a gift for the playful exercise of wit and imagination have had an equal share in making French literature.

I venture to suggest that a third and far more numerous variety of fiction, the

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sentimental romance, is not so permanently satisfying—that variety of fiction which is too pretentious to be diverting, and in which observation is oblique. The glow of George Sand and the force of Victor Hugo do not avail to keep us interested in their novels. Their plots lose plausibility, their heroes and heroines show a touch of the ridiculous, and, above all, the pungent and once so acceptable flavor of their authors' opinions no longer captivates our surprised and delighted sense. Dumas and Balzac we can still read, again and again.

Twenty years ago the sentimental romance was in deep disfavor. To acknowledge a liking for the "Roman d'un Jeune Homme Pauvre" was to expose one's self to the sneers of the connoisseur. This was a wholesome turn of fashion. The cry was all for naturalism; and a genuine naturalism is a quality in novel-writing which is always in order, the safe cure for nearly every affectation and perverted habit. For the last twenty years, however, French novelists have been deserting the standard of naturalism. They tell us themselves that they have departed in search of the ideal. Five at one time, in the manifesto "des Cinq," and one by one nearly all the others, they have abandoned the colors raised by Balzac and defended, in the face of misfortune, by Flaubert, Zola, and Maupassant. In the face of misfortune—because these lieutenants, retreating from the fairly wide field dominated by Balzac, committed the fatal mistake of restricting their operations to a narrow territory, so that naturalism, in the popular mind, came to mean a study of horror and filth, a record of the abnormal. Zola especially was in a false position. He passed for a naturalist and thought himself a naturalist, but was nothing of the sort. He always was a romantic (M. Doumic and M. Pellissier would say a poet): a man whose powerful affections and hatreds, whose distorting imagination, found at last their true sphere in polemical politics and his later books of tendency.

There is at present no triumphant "school" of French fiction. The echoing porticoes are deserted. Every doctor assembles his group of hearers in his own little booth, whether it be built of corrugated iron or woven of green boughs; and their teachings suffer for want of the discipline which lies in a common aim and mutual encouragement. Few of these men possess anything like the virility or the intellectual scope of Balzac; and for all the influence his vigorous theory and glorious example exert upon the methods of most contemporary French novelists, the great master of their art might as well have never lived. In the present reaction against a debased and starved form of naturalism, almost all French novelists have renounced allegiance to Balzac, who has been more honored by Turgeniev in Russia, by Mr. Howells in America, and by Galdós in Spain than by any French disciple except Flaubert.

M. Paul Bourget is known as a psychological novelist, and it seemed for a while as if he were to have a following; but his report of the human heart was too discouraging and far too abstruse. And as soon as his first three or four books had appeared, it began to be evident that it was only his own personality, after all, that he thus excruciatingly analyzed. Ever does sentimentalism betray itself in its absorption in the Ego.

M. André Theuriet is known as a student of country life. Like Daudet, he is a poet who once passed, with some profit as well as loss, through the naturalistic discipline. His pleasant and amusing story now current in the "Revue des Deux Mondes" has its pedigree marked all over it: sired by Tartarin, out of Maupassant, with the redoubtable Balzac strain evident from withers to fetlock. Alas! experience has taught us to look for the weak cross to crop out somewhere, and it will probably not be long before the hero falls a victim to "irresistible passion," discovers himself to be an exception to the laws of the universe, suffers remorse, undergoes a religious experience, and dies (or, modern style, lives) forgiven.

M. Pierre Loti is the colorist, the poet of the sea and foreign strands, seductive bearer of the lotos; and, by virtue of his magical descriptions and a certain poignancy of pathos, he almost makes us forget how slight is his range

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of human observation and how completely negligible his philosophy.

In the younger generation—for Bourget and Loti, as well as Theuriet, are already elders—sentimentalism, variously modulated, is the prevailing note. What the sentimentalists of the early part of the nineteenth century, Chateaubriand, Benjamin Constant, George Sand, owed to Rousseau, most French novelists of to-day owe to Renan: a habit of exalting their own memories, feelings, and doubts into the place of general principles. It was open to them to observe life faithfully or to create a diverting and wholly fanciful world. They have done neither this nor that, but have, for the most part, aspired solemnly to instruct us, out of the shallows of an exceedingly limited personal experience. Their observation is subjective. Exquisite as their workmanship very often is when they describe externals, they gladly return to the contemplation of self or projections of self. Thus, though the several "schools" which existed in the eighties are broken up, we have not escaped monotony of type. It is nowadays the husband, rather than the wife, who commits the crime with which it is the business of novelists to make people acquainted in all its forms. This is an improvement over the old plan, and shows that the epoch of studying "human documents" bore some fruit. Nowadays, too, he resists temptation, where formerly he melted like wax before a fire; but his resistance is always in vain, and ends in a shrug and the exclamation *tant pis!* He is a *névrosé*. The temptress has *des yeux inquiétants*. He experiences *malaise*, becomes *énervé*, suffers a terrible *insomnie*, and has one or two *crises nerveuses*. Subsequently he misses the consolations of faith. His religious yearnings are painful to witness, and we are not spared the details. In all this there is no adventure, in the breezier sense of the word, no outdoor struggle with nature or fortune. The men are sedentary or perambulatory of habit, and rarely work for a living. Sometimes they write books or plays. Sometimes they are officers. Frequently they bear the title of count or marquis. Very often there is a tragic ending. A horsewhipping? Shooting? Oh, no! The mistress dies, and over her memory the forgiving wife and repentant husband mingle tears of reconciliation. This pretty plot is a composite made chiefly from M. Marcel Prévost's "Heureux Ménage," M. Paul Margueritte's "La Force des Choses," and Daniel Lesueur's "Comédienne."

It would be disrespectful to a conscientious and talented author to affirm that M. Édouard Rod's novels are built on this plan. Yet without levity we may ask if even his sad sincerity secures him from monotony and the commonplace obsession of the inevitable crime. The same problem preoccupies him: how to reconcile spiritual longings with the gratification of guilty desires. But why does he not study murder or bank robbery, for variety's sake and to escape from the crowd by a sure and unfrequented path to distinction?

M. Ferdinand Fabre belongs to the generation of M. André Theuriet. He was born in 1830, and M. Theuriet in 1833. It is possible that they both will interest a wider and more loyal public than M. Loti and M. Bourget, who were born in 1850 and 1852. They were trained in the days of a sound naturalism, which greatly modified, but did not pervert, their original endowment of poetic faculty. M. Fabre's work is worthy of special mention, and is enjoying an Indian summer of praise in high quarters. It is almost wholly concerned with the life of peasants and village priests in the Cévennes mountains. He writes of them, not with irony and condescension, not in a hostile spirit, not even in an attitude of detachment, but with loving sympathy, as becomes a man who was brought up in their midst and swung the censer in his boyhood. He is not blind to the peculiar foibles of a celibate clergy. He analyzes their temptations, their sacerdotal pride, the avarice and love of power that beset men of intelligence ruling ignorant parishes, their danger from hypocrisy, the demands of the flesh writhing under ascetic repression. But he accepts gladly the well-known fact that in the main the country priests of France lead humble, pure, and beneficent lives, and his books are encouraging. His peasants are not the base brutes of

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Zola's "La Terre," nor the saccharine toy-figures of George Sand. And, above all, his people are shown *at work*. If one were to gain one's knowledge of the world entirely from novels, no matter in what language, one might fancy that "all the year were playing holidays." Love-making, and in French fiction *l'amour*, which is another thing, would seem to be the principal occupation of mankind. Apparently people eat manna and do not have to work for a living. In the books of M. Ferdinand Fabre the characters have their bread to earn and we see them do it. This is a distinction which belongs to Charles Reade's novels also, and is no trifling part of his honor.

To have depicted clerical life in a few highland villages—the bare, austere *presbytère*, the confessional, the visits to sick and erring farm-hands—may at first sight appear a small achievement, parochial in every sense. But to describe any corner of the world as completely as the limitations of art permit, preserving the proportions of good and evil as they actually are, is no insignificant task. It is humanity, it is nature, that M. Fabre has studied. His success as an observer is unquestioned. Owing to his fine poetic quality and the happy fortune of his choice of scene, his novels are full of sunshine. They are almost isolated amid the general gloom of contemporary French fiction. Is there a blue sky nowhere in France save only above the blessed *pays cévenol*?

Among the best-known works of M. Fabre are "Les Courbezon," "L'Abbé Tigrane," "Mon Oncle Célestin," and "Lucifer." They are not quite so much read as they deserve to be—a fact which M. Pellissier, in 1897, attributed to "the seclusion in which he has lived, his aversion to playing the lion and advertising himself, and even his choice of subjects, which allure neither curiosity nor a taste for scandal." Some of his most delicious pages are in "Le Chevrier," a book written almost entirely in the savory poetic diction of the Cévennes.

The good Balzac tradition and the advantages of sympathetic local experience have another vindication in the novels of M. René Bazin. His earnest study of the social and political situation in Alsace, "Les Oberlé," temperate though zealous, reasonable though bitter in its arraignment of the German administration, is justly celebrated as one of the most solid works of contemporary French literature. It is the story of a young Alsatian whose family served and suffered in the French cause during the war of 1870–71. His father, a wealthy manufacturer, ambitious to sit in the Reichstag, gives the boy a German education and tries to force him into compliance with the new order. The son is enrolled in a cavalry regiment, but deserts and flees across the border into France, the country of his choice, leaving home, mother, sweetheart, and all his prospects. It is much more than a problem-story. It is a broad, full picture of reality, carefully drawn and filled with color. "Donatienne," a tale of Breton peasants, is perhaps less firmly handled, though it is richer in poetic beauty. It is neither morose nor stupidly optimistic. M. Bazin is a writer of great promise. Let us hope that he, too, will cultivate seclusion and avoid self-advertisement.

Of gayety there is scarce a touch in contemporary French fiction. It is didactic. It is somber. It carries a message of woe. Those writers especially, like M. Paul Margueritte, who have passed through a period of training under Flaubert, Maupassant, and the Goncourts, seem to have dedicated themselves to the sorrowful task of alarming a world from which faith is taking flight, a world that is threatened with a return to promiscuity and barbarism, and which, nevertheless, in its acute self-consciousness, feels itself capable of noble devotion to the highest ends. Perhaps it is too much to ask that these prophets should be cheerful. Their industry is admirable. Their earnest endeavor to investigate deep problems is worthy of respect, though often misapplied. Their skill in the art of writing is almost invariably of a high order.

There are thousands of us English-speaking people who feel that we receive a kind of pleasure from French novels which the fiction in our own language does not afford. I hope it is not disrespectful to avow that the reading we

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desire, and so often look for nowadays in vain, is something more slight, it may be, but also more lively, more exquisite, more artistic, than what we find at home. We have learned to look to France for gayety and can hardly shake off the habit. No one but a Frenchman could have written "Les Trois Mousquetaires." It were a pity if the increase of seriousness in France should make mere excellent narrative of that order a lost art. No one but a Frenchman could have charmed us with the "Lettres de mon Moulin," redolent of marjoram and thyme. Daudet possessed the secret of an elixir, half of human joy and sorrow, half of natural magic. Who but a Frenchman could have been so preposterous, yet so entirely plausible and always entertaining, as Jules Verne? Possibly we ought to care more than we do for the heart-rending researches of M. Rod and M. Bourget. The fact, however, is that what we ask of French fiction, perhaps unreasonably, is that it shall amuse us, freshen our wits, widen our horizon, and satisfy our craving for a light and joyous art.

SOME ASPECTS OF MORMONISM

BY G. A. IRVING

MANY are the view-points from which one may see Mormonism. There are the books which have been written during the past half-century—some of them true, some greatly exaggerated, nearly all seeking to show the evils of Mormonism, and most of them describing conditions which, however it may have been in former times, do not exist to day.

Again, there are the reports of would-be investigators of Mormonism, of newspaper writers and others who have gone to Utah and gained their information first-hand. They have talked with the leaders of the Church and with resident Gentiles; have attended Church services and visited schools. Various and often diverse have been their findings. As a rule—somewhat on the principle that one always finds what he is looking for—they have brought back only ill reports of Mormonism and the supporters of that faith.

Then once more there are the recountals of the detailed missionary and other Christian worker who has lived among this people. He should be in a position to know whereof he speaks. But from the very nature of his work, and the attitude of suspicion and hostile criticism which he often assumes on engaging in it, he is often blinded to the good of Mormonism; or, indeed, he does not touch it on its better side. And when he writes to his Eastern friends, or comes East to report on religious and moral conditions in Utah, between the evils which actually exist and his desire to gratify his hearers' expectations, he is prone to emphasize the dark side and to forget, if indeed he has ever discovered, that Mormonism has its fair side as well. Most of us are willing to admit that there is good in all religions—excepting Mormonism. We find commendable features in Confucianism, Mohammedanism, and Hinduism; in Christian Science, Spiritualism, and Theosophy; but Mormonism—is there anything good associated with it or springing from it?

Now, the writer is not a Mormon or a lover of the Mormons save as he is a lover of mankind. But he has lived among the Mormons. He has come into intimate contact with them in business and social relations; has discussed with them religion and politics; has met them in their homes, their churches, their schools; has known them as neighbors and has not been ashamed to call them friends. With unprejudiced mind he has sought to learn their point of view and so to know and judge them. And he has little sympathy with the unsparing criticism and denunciation of Mormonism which abound on every hand.

Their religion, as a body of doctrine, appears to him rude, grotesque often, utterly unphilosophic, and at odds at

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many points with Christian doctrine and the highest instincts of religious truth. However, there is such a thing as a man being better than his religion. The early Puritan was kinder to his fellowmen than the God whom he worshiped was to humanity. As a friend, a neighbor, a citizen, a member of society, the modern Mormon is far in advance of Mormonism, the religious system. More yet is he in advance of the common conceptions of Mormonism.

A lady from the South, passing through Salt Lake City, told recently how, on a train coming thither, a gentleman was most courteous and kind to her and to the members of her party, explaining points of interest and otherwise manifesting friendliness. "I was so surprised," she said, "to learn that he was a Mormon"! Really, the Mormon, in humanitarian instincts, is very much like other people. He loves his wife and children; he is a loyal friend and kind, sympathizing neighbor; he is honest and truthful. Exceptions? Yes, just as in every other state of civilized society. There are Mormons who are unkind to their families, who are lacking in altruistic feelings, who are dishonest, untruthful, and otherwise disloyal in their social relations. I know there are those who will report otherwise; but, for myself, I have not observed that in these regards the Mormon differs much from the average citizen of our land. I have lived in a number of States, and in no community have I seen fewer locks on doors than in Utah. Nowhere have I found personal safety more secure and property rights more respected. Nowhere have I observed greater kindness between man and man. Nowhere have I witnessed higher regard for the living or deeper respect for the dead.

True, when it comes to business relations there is a good deal of the spirit of the Jew first, then the Gentile. Naturally enough, the Mormon favors his own. So is it often among Gentiles. Yet if a man is honest, industrious, skilled in his line of work, above all inclined to be friendly ordinarily (aside from the fact that he will be beset behind and before to embrace Mormonism), he will not find Utah so bad a place in which to live and prosper—even if he be a Gentile.

I am convinced (and here again I take issue with some) that the Mormons as a people are sincere in their religious views and teachings. Devotion is generally a proof of sincerity, and I have found the Mormons more devoted to their religion than most of the people among whom my lot has been cast. They believe that Joseph Smith was a prophet of God as implicitly as Christians believe that Christ was sent of God. They have full assurance concerning special divine revelations and manifestations to their leaders. In their willing blindness they believe that the whole truth of religion is with them. The world is wrong and they are right. The troubles (persecutions they call them) through which they have passed, and are passing, are the testings of the faithful: the lot of the people of God in every age. They are as an oasis in the world-wilderness of sin, the chosen of God, special objects of divine care and recipients of heavenly favor. Deeply instilled into the minds of their people from earliest years is this teaching that they are God's chosen ones, and that their religion alone is true. With this religion they are perfectly satisfied. The blindness of the "world" they deplore, and the followers of other faiths they pity. Theirs is the assurance of ignorance, of delusion, of perverted teaching. But what of that? It is their religion, and they believe in it with heart and mind and strength.

Whatever one may think of their religious teaching and belief, he must at least respect their sincerity, their devotion. This last is of the Puritanic. Their meetings of a Sunday are crowded. Every one expects to attend, and in turn is expected to do so. Not less are their Sunday-schools and week-day religious classes and services enthusiastically supported. They send out their missionaries—often at great sacrifice—more in proportion to their numbers than any other body of religionists. They pay their tithings, though I am inclined to think with increasing reluctance and the growing demand to know the uses to which these funds are put as their intelligence increases. They submit them-

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selves to the requirements of a religious system more personal and controlling than any of which I happen to know. The Church, with its teachings, its demands, the blessings it bestows and will bestow, is ever present in their thought. They glory in it, and toil and sacrifice for it.

This I say of the people in general. I cannot say as much for their leaders, apostolic and otherwise. Of *their* sincerity I am far less assured. I feel that they are too intelligent and discerning to themselves believe much that they teach. My observation has been that, as a rule, they reach their positions of authority not because of spiritual or religious fitness in any sense, but because of general ability and shrewdness. Often the local bishop is the most successful business man in his community. Typically he is suave in manner, affable in speech, and skilled in handling men. He must see to it that the work of the Church prospers; that the people are properly instructed; that they continue loyal and submissive; that the tithings are paid. He is a sort of general manager for the Church; nothing more, very often. Rumor has it (current among the less loyal Mormons and the Gentiles) that rare is the bishop who does not become rich through his official position.

I have found that most people outside of Utah confound Mormonism with polygamy. The two terms are far from being synonymous. Formerly, polygamy was the distinctive doctrine of Mormonism. Now, so far as its practical bearing on life is concerned, it is fast becoming derelict. The rising generation will have none of it. Not because it is contrary to the law of the land—for the Mormon, like all earnest religionists, rightly esteems religious law as above statute law—but because it is contrary to a law of the human heart. In truth, it never worked satisfactorily and never could. Rarely a plural marriage still; but the social sense of the Mormon community is against it. The man with plural wives is often an object of ridicule to Mormon girls. The wives themselves are objects of pity. For themselves, the girls of education and independent thought scorn the idea of plural marriage. Nor do the rank and file of the young men favor it. It is the grizzled bishop of an earlier day, or the man of wealth and power, who would follow in the footsteps of the elders. But often—more often than he would like it to be known among his brethren—his advances meet with scornful refusal. As a rule, the Mormon men are not rich in this world's goods, and now that women are fast assuming their rightful place among them, few would care to undertake responsibility for more than one family. Polygamy in Utah has had its day.

Not so with Mormonism. It will not be overthrown. It will not die out. It daily increases in the number of its adherents. It appears to lose nothing of its power. Its hold upon the affections of the people seems not to become less. Really, it is about the whole thing in Utah. Its rule in politics I believe to be absolute. Its control of the industrial situation is all-pervasive. Outside of two or three larger towns, every public school in the State is, in all but name, a Church school. "There is never a real political issue in Utah," said a Gentile, a long-time resident of the State, at the time of a recent State election. "There are no politics here. The parties are figure-heads merely. Everything is settled long before election. I do not know which party will win out in this election. The Mormon people do not know, but the Big Twelve do. Why should I waste my time going to the polls?" Likewise the "Big Twelve," as my friend calls the twelve Apostles of the Church, hold within their hands, or at least control, all the leading industries of the State, with the important exception of mining. So, too, their hand is seen in the direction of the public schools. The past winter orders went out from Church headquarters to the school trustees of each town in the State (and at the same time were widely published throughout the country) that the public school buildings should no longer be used as places for religious instruction. "Have you given up your religious classes in the schoolhouse?" some weeks afterward I inquired of my Mormon neighbor. "No, indeed," said he, with a smile. "It was

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not intended that we should." In Utah to-day every department of a man's life, spiritual, mental, political, industrial, is directed, and in the main controlled, by the high and powerful Church officials. The Mormon Church is the most comprehensive and inclusive hierarchy that the world has known.

The immediate future of Mormonism I believe will be determined largely by the attitude of our people and country toward it. Mormonism has been and is to-day misjudged. Its evils have been misunderstood and often greatly and grossly exaggerated. Its impending danger to our country has been wonderfully overestimated. Men have spent their time in passing condemnatory resolutions instead of seeking the wise remedy. The Mormons are not a large body—by the highest estimates they do not number a half-million people. They are below the average of our people in intelligence. But they are American citizens, and more and more are entering into the spirit of their citizenship. They are making marked progress in education and enlightenment with every year that passes. Most of all, they are human beings looking toward the light.

It is not persecution or virulent speech or denunciatory resolutions that will help the situation. Mormonism is not to be blotted out. And in the future, as in the past, excessive denunciation and persecution will but serve to fortify it in its present form and retard its modification. This last I believe to be the ultimate future of Mormonism. Some of its objectionable features have disappeared and others are fast disappearing. With time and enlightenment and a larger infusion of the American spirit of liberty, crudities of doctrine and hard and fast ecclesiastical control will alike pass away. Mormonism will survive, but not the Mormonism of the present—least of all that of the past. Mormonism will some day take its place as a reputable and respected religious system. It will have a recognized place among the religious sects.

It is folly to talk of its overthrow or extinction, or to work to these ends. It is wisdom and sound sense to seek its modification and betterment. Instead of denouncing Mormonism by wholesale, let people inform themselves as to the actual situation of the Mormon people. Instead of passing resolutions of contempt and condemnation, let them seek to liberate their Mormon countrymen through such means as alone can succeed. Instead of spending vast sums in antagonizing them, let our people provide liberally for their moral and religious and educational and civic enlightenment. Christian schools exist in Utah—a few. Christian churches are there—also a few. Some of these have of late years been abandoned, not because they were not needed or because their work was without results, but because they could not be adequately supported.

Would the philanthropist do something worth while for Utah? Let him put a Christian church in every town and hamlet in the State, and place in charge of these churches broad-minded men who will make them first of all centers of moral and religious education. Let him plant schools in places where only a narrow, sectarian, insufficient education is provided. Let him build libraries—there are now less than a half-dozen in the State. This, better than anything I know, would hasten the cure of Mormonism.

AMULETS

BY CHARLOTTE PORTER

If thou shalt ever see with inner sight,
No outward gaze of thine but will be bright,
Kindling in thee and all who meet thee—light!

If thou shalt ever feel with heart awake,
No sin and tears but shall thy sorrow slake,
And round the evil good's fair halo make.

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SAFEGUARDING THE INDETERMINATE SENTENCE

BY SAMUEL J. BARROWS

President of the International Prison Congress

THREE important contributions to modern criminal law and criminal procedure have had their origin and application in the United States. One is the establishment of a system of probation applicable both to adults and minors, the second is the organization of juvenile courts, and the third is the adoption of the indeterminate sentence. Juvenile courts have grown up within the last five years; probation has been in operation for some twenty-five years; the indeterminate sentence has been in operation in New York, the pioneer State in this reform, since 1877. It is not surprising that these innovations in the field of criminal law should have attracted the attention of European jurists. Probation, in the form of a suspended sentence and without the salutary provision of the probation officer, has long been in successful operation in France, Belgium, England, and to a small extent in Germany. The idea of the Juvenile Court was received with enthusiasm at the International Prison Congress and commended to the attention of all the nations represented. The indeterminate sentence has not been adopted by any European nation, but has been the subject of repeated discussion at the Congress referred to, and also in the International Union for Criminal Law. It has found prominent advocates in Van Hamel, of Holland, Guillaume, of Switzerland, Saleilles, of France, and De Sanctis, of Italy. Within the last year two doctors of law from the University of Berlin, and Dr. Freudenthal, professor of criminal law in the University of Frankfort, have come to the United States especially to study these new aspects of American criminal law. Dr. Freudenthal has given especial attention to the principle and implications of the indeterminate sentence.

The arguments for the indeterminate sentence which are influential in Europe are precisely those which are influential here. The best criminal code is an arbitrary instrument, and it is impossible to construct one on any principle so that the penalty can be made to fit the crime; still more difficult is it to make the penalty fit the offender. No legislator can show why the theft of twenty-five dollars should be punishable with one year's imprisonment, and the theft of twenty-six dollars with five years' imprisonment. Nor is the difficulty removed by empowering the judge to use his discretion in imposing sentence within certain limits of minimum and maximum. A judge would find it hard to tell why he sentenced one boy five years for stealing a dollar and another boy one year for stealing $186, or another judge why he sent one boy to prison for a year, and another, a first offender, to sixteen years for the same offense. A study of codes on one hand and of sentences on another reveals an amazing amount of contradiction and confusion, not to say rank injustice, in the application of penalties.

For this inequality and injustice the indeterminate sentence furnishes the necessary relief. Instead of making the code-maker or the judge decide when a man shall come out of prison, it puts the main responsibility of deciding that question upon the prisoner himself. What the judge decides is that the prisoner has had a fair trial, and what the jury decides is that the prisoner is innocent or guilty. In the latter case the judge may put the offender on probation, or it may be shown that he must be removed from society until fitted to come back to it. What the State then does is to provide a new environment for the offender, an environment where he shall be made better instead of worse. It puts him under a whole range of reformative in-

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fluences, moral, physical, and intellectual. The State then says to him: Before you can go back to society you must prove that it is safe for society to let you come out. Here you must fulfill certain conditions. Like a boy at school, you must pass through a certain nnmber of grades and attain a certain number of marks before you can graduate. If you fulfill all these conditions as to work, education, and deportment, you may get out in a year and a half, or you may stay here ten years, which is the limit fixed by statute for the offense you have committed. Whether your detention shall be eighteen months or ten years depends most of all upon yourself. You are to this extent the master of your own fate. Here is a ladder upon which you can climb. You cannot go out till you have reached the top round, and then only conditionally. In other words, you must earn your parole in prison, and you must earn your absolute discharge when you have been released conditionally.

The indeterminate sentence is not, then, a passive punishment; it is something better; it is an active discipline; it is an opportunity. It is an opportunity for moral and intellectual enfranchisement which liberates the man from himself. It opens to him a new future. It means not relentless suffering for something that he has done, but relentless endeavor for something which he is to become. The truest proof of repentance is reformation. No reformation can be secured without suffering, the suffering of discipline; but the discipline which reforms is not the discipline which crushes.

It is evident, then, that the indeterminate sentence has no meaning unless it is connected with an active reformatory system. To send men to prison where there is no labor, no schools, no incentives to self-development, is merely a parody upon the true principle of the indeterminate sentence, which is a very different thing from a definite sentence shortened a certain number of months for good behavior. It is important to sound here a note of warning. Certain States have adopted what they call a parole system. Men are released conditionally after they have served a certain *time*. Their eligibility for parole does not depend upon what they have done in prison, but on what they have not done. They have observed a somewhat easy set of prison rules; they have given the keepers no trouble. Habitual criminals easily adjust themselves to such rules. Such parole laws may not be entirely valueless, but they are in no respect synonymous with the indeterminate sentence; they are calculated rather to bring it into disrepute.

When, under the indeterminate sentence, a prisoner has earned his parole by fulfilling the conditions required, the parole is authorized by the board of managers or the board of parole constituted by law for that purpose. Unfortunately, in some States this board of parole has allowed itself to be influenced by personal and even political appeals. The very fact that there is no marking or grading system in some of the prisons, and therefore no standard of excellence required of the prisoner himself, except of a negative character, and that the board has little to guide it in an individual case, leaves it open for external appeals. Under the reformatory system as administered at Elmira, the principle is strictly adhered to of making the prisoner earn his own release, and all outside influences except those necessary to secure employment for the prisoner on parole are absolutely excluded. Bosses have long since learned that they have no pull at Elmira. If the value of the indeterminate sentence is to be maintained, boards of parole must be held up to the highest standard of efficiency.

The indeterminate sentence carried to its logical conclusion should have no time limit, either minimum or maximum. As applied to the Elmira Reformatory in New York it has no minimum, but a prisoner can be held only for the maximum period prescribed by the statute for the crime committed. This period, of course, is an arbitrary one. It has an additional disadvantage. A prisoner who serves his maximum sentence in the reformatory receives under the law an absolute discharge instead of being placed on parole, while such a man who has failed to earn his discharge is one above all others who should be released

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only tentatively. Advocates of the indeterminate sentence in the United States are hoping that eventually the maximum limitation may be removed. One reason why the indefinite sentence has not been accepted by more European jurists is because they feel the difficulty recently stated by The Outlook, namely, the difficulty of safeguarding individual liberty. In Europe, where untold suffering has been occasioned by prolonged and unjust imprisonment for political or other reasons, any form of sentence the duration of which is not strictly limited by statute is looked upon with some distrust. At present the maximum limitation fixed by the statute, arbitrary though it be, constitutes a certain safeguard against the permanent incarceration of offenders. And yet it is very clear to all penologists that there are a large number of recidivists or habitual offenders who ought to be permanently segregated from society. A woman in Scotland was sent to prison more than three hundred times. The woman would not have committed two hundred and seventy-five of those offenses if she had not been liberated two hundred and seventy-five times. Is there any mercy or any wisdom in liberating an habitual inebriate or other offender when it is clear that he is incurable without prolonged incarceration? It is one advantage of the system of probation, of the indeterminate sentence, and conditional liberation, that it serves to distinguish eventually between corrigible and incorrigible offenders. It is just as important for society that the incorrigible offenders should be detained as it is that the corrigible offenders should be released. For the incorrigible offender the only course seems to be permanent segregation by the State. How, then, shall individual liberty be guarded?

The answer is not difficult. All the protection which is now furnished by having a maximum limit of detention can be secured by law and in a better way. It can be secured, first, by having the judiciary represented on all boards of parole. Two steps in this direction have recently been taken in the State of New York. In reference to the Bedford reformatory for women it is provided that when the question of paroling an inmate comes up for consideration, the committing magistrate shall be informed, and shall have a vote in deciding the question. A more important step in the direction of securing judicial support and responsibility has been taken in the recent law providing for the New York City reformatory for misdemeanants. The board to develop and manage this institution is composed of nine members, four of whom are judges from the courts of New York which commit misdemeanants to this institution. The other members of the board are appointed by the Mayor, and include the Commissioner of Correction. The objection hitherto raised, that the courts can have no participation in deciding the release or detention of a prisoner, is removed when four out of five members of the paroling board are judges.

The same principle can be applied to habitual criminals or confirmed repeaters. That they should be detained instead of being liberated under short sentences is hardly questioned. But even here we would have no prison or colony in which all hope should be excluded. No one can tell what a prolonged detention might do, under proper discipline, for some one who under the merciless parody of the short sentence had been regarded as incorrigible. Even among so-called incorrigibles we would provide, therefore, that at stated periods, say five or ten years, the question of conditional release might come up for review, with the right of appeal for the prisoner to a parole board in which judicial, medical, and administrative authority should be represented. The disadvantage of the maximum sentence is that at its termination the man *must be* discharged, whether he is ready for release or not; under the system proposed release would not be mandatory; the question would come up simply for determination under a form in which no arbitrary warden could control the destinies of a prisoner, and the question of a conditional release under surveillance would be decided, not because of an arbitrary time limit affixed to an offense, but because of a thorough study of the character of the offender. It is the supreme advantage of the indeter-

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minate sentence that it depends, not upon the arbitrary time limit of the code nor the caprice of the judge, nor that of the warden, but upon the character of the prisoner under a system constituted so as to develop and reveal it. There is no reason why this, the only rational method of determining the duration of imprisonment and of making imprisonment effective, should not be applied to all classes of prisoners, whether felons or misdemeanants. In several States the marking and grading system it requires has been applied to State prisons.

The indeterminate sentence has run the gauntlet of all sorts of appeals as to its constitutionality. It is a principle which has come to stay. But if it is to be successful, we must have the real thing and not a feeble imitation.

THEOLOGY—NEW AND OLD[1]

THE New Theology is a new doctrine, a new method, and a new spirit; but it is more a new method than a new doctrine, and it is more a new spirit than it is either a new doctrine or a new method. All three aspects are illustrated by the books here reviewed.

Dr. Charles Cuthbert Hall, the President of Union Theological Seminary, is a modern thinker with an orderly mind, broad sympathies, and a devout spirit. Known widely as an excellent preacher, a remarkable pastor, and a wise administrator rather than as a profound scholar or an acute metaphysician, his success as a preacher to India was scarcely less a surprise to his best friends than it was to himself. That success was due to the fact that he brought to this unique ministry the habits of the preacher and pastor rather than those of the scholar and the metaphysician. The three years of his special preparation were devoted to the study, not so much of the theme which he was to present as of the people to whom he was to present it. He had learned in his pastorate what the scholar and metaphysician do not learn, what unhappily many preachers and pastors never learn—that the instructor's acquaintance with his audience is even more important than his acquaintance with his subject. "I desired," he says, "to be a humble learner from the systems of belief that commanded the allegiance of immense numbers of my fellowmen and that represented the insight, research, and aspiration of long lines of eminent and saintly personages." His study, it will thus be seen—and the reader would see it more clearly if we had room for fuller extracts—was conducted, not for the purpose of discovering errors to be combated, but truths to be appreciated. It was, in other words, a sympathetic, not a critical, study, and with this result:

> From time to time, in this course of preparation, the conviction has recurred with increasing definiteness that the East could, if it would, give more adequate expression to Christianity than the West ever has given; that India might, if it would, express the innermost secret of Christ with an exaltation of tone, an emancipation from the thralldom of things visible, a grasp on the eternal, the invisible, the imperishable, never yet attained by the average thought of Europe and America.

Going to India in this spirit of appreciation, he found, rather let us say evoked, a like spirit of appreciation from his hearers for Christianity; frankly avowing that he found in the Orient something that the Occident had never taught him, he prepared his hearers to find in Occidentalism something which the Orient had never taught them. Less an orator than Dr. Barrows, less a philosopher than Dr. Fairbairn, he achieved a success so far exceeding anything that they had achieved that he has been invited with the enthusiastic approval of his Hindu audiences to repeat his visit. The reason for this success has been

[1] *The New Theology: Christian Belief Interpreted by Christian Experience.* By Charles Cuthbert Hall, D.D. University of Chicago Press, Chicago, Illinois.

The Universal Elements of the Christian Religion. By Charles Cuthbert Hall, D.D. The Fleming H. Revell Company, New York.

The Christian Doctrine of Salvation. By George Barker Stevens, Ph.D. Charles Scribner's Sons, New York.

The Christian Faith. By Olin Alfred Curtis. Eaton & Mains, New York.

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thus stated by a Hindu writer, Mr. Malabari, in the "Voice of India," published in Bombay:

The third Haskell lecturer has just finished his course of lectures in Bombay. Of all the Haskell lecturers, he has treated Hindu thought with the deepest sympathy, the greatest veneration, and the keenest insight. Dr. Barrows spoke like a Christian imperialist; he had a true American eye for grandeur, and he seemed to be preoccupied more with the thought of the religion of Christ conquering and overspreading the whole world than of its transforming humanity from within. Dr. Fairbairn was a man of commanding abilities and had a wonderful grasp of the most important teachings of the East. With a minimum of words—and those accurate, graceful, and effective—he could present a substantially correct view of the most mysterious Indian doctrine—its content and its limitations. But, while the intellect was in it, his heart seemed to stand aloof; he seemed almost to say that Eastern and Western thought shall not travel in the same compartment. This aloofness is bridged over by Dr. Cuthbert Hall. Not a word escapes his lips which is consciously derogatory of other religions; he not only professed veneration for the highest religious aspirations of the Indian mind, but every word of his rings with the genuineness of that profession. His Christian experience takes Indian experience cordially by the hand, and seems to delight in its company, if only to invite the onlooker to compare and to comment and to choose.

Dr. Hall's lectures are not only pervaded by this spirit of open-mindedness, this spirit which enables him to understand the thought of those to whom he is better able to bring knowledge, because from them he is acquiring knowledge, but no less by that spirit of devotion which is so distinctly characteristic of Oriental thinking, and so often, unhappily, lacking in our Occidental thinking. No one would criticise his lectures for their emotionalism, yet they are suffused with a feeling which is illuminating as well as inspirational:

My interest in Christianity is not a selfish or sectarian interest. . . . I love it because I have no proprietary rights in it and no sectarian claim upon its benefits. I love it as I love sunshine and clear air, and all the gifts of God that belong to no one, simply because they belong to all. I love it as I love liberty and the progress and the rights of men, because these are universals and not particulars. I love it because I believe that essentially all men are one in their fundamental feelings, needs, and aspirations; and because what so completely meets the fundamental needs and answers the deepest aspirations of some seems as if it must be meant for all; as if it must be the thing that has come at last, after ages of human hope and fear, from the heart of the good God to satisfy the yearnings and uplift the hopes of all his children; as if it must be the crown and consummation of all religion, the common goal to which our many upward paths have tended, the "one far-off Divine Event toward which the whole creation moves."

This power to express truth in the terms of feeling, as here the truth of the universality of the Christian religion in the terms of a genuine feeling of universal brotherhood, not only finds for the truth an entrance through the feeling, but makes that truth more clear, because it is a truth of the feeling as well as of the intellect.

But broad sympathy and a devout spirit would not alone give Dr. Hall his unique success. Mated to an orderly mind, they made him more than a great scholar or an acute metaphysician; they made him a luminous thinker, a wise mediator, in some true sense a prophet. He is able not only to see the truth both in the pantheism of the Orient and in the doctrine of divine personality of the Occident, but so to state each truth as to make it intelligible to those who have dwelt with the other. His own clearness of vision, and still more the intensity of his evangelicalism of purpose, enables him to put the truth as he sees it in sentences that shine but do not sparkle, which are luminous but not epigrammatic:

"God is necessarily self-revealing because God is truly personal." "The Incarnation of the Lord Jesus Christ is not the birth of a hero; it is the Revelation of the Character of the Eternal God under the form of time and in the terms of human action." "The pnrpose of this Manifestation is not the founding of a sect, but the redemption of the whole world."

We are glad that Dr. Hall is going to return to India, because we hope that he will complete the work which seems to us to lack completion. He has put with great clearness the Christian doctrine of the personality of God as revealed in Jesus Christ, but he has not put with any adequacy the Passion of Christ. He states his belief in that Passion, but he furnishes neither an interpretation of the Passion nor an argument to justify faith in the Passion. We find the same lack

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in his lectures before Vanderbilt University. Admirable in their interpretation of modern religious thought to a community into which modern religious thinking has not yet found much entrance; admirable as an interpretation of a Catholic faith far broader than any sect and given in a lectureship under the auspices of the Bishops of the Methodist Episcopal Church South, a denomination which cannot be accused of excessive latitudinarianism, they yet halt when they come to the consideration of the suffering Messiah. We agree with him that "the secret spring of that vast dynamic—the Saviour of the World—was the resurrection of Christ as the consummation of his Incarnate Sacrifice rather than distinctively and separately the Act of Death." Yet that resurrection itself gets much of its significance from the preceding Passion. And it appears to us that the interpretation of this Passion is greatly needed at the present time, and, though for different reasons, is an equally pre-eminent need in the Occidental and the Oriental world. It is needed in the Occidental world because the fundamental remedy for greed, self-indulgence, and the accompanying vices of appetite and corruption is the life of self-sacrifice inspired by faith in a self-sacrificing Lord and Leader. It is needed in the Orient because fundamental in the conception of the Brahman is the notion that pain is evil, a notion that vitiates not only sound thinking but sound living, and one which can be corrected only by the teaching that suffering is divine, and that, as the supreme act in the life of Christ is his Passion, so the supremest attribute in God is his ability to suffer.

Doubtless this also is the view of Dr. Hall. No one could put more clearly than does he, in his lectures before the Vanderbilt University, that the philosophy which "defines the essence of Christianity as consisting of the teachings and example of Jesus as recorded in the first three Gospels, rather than that view of the Person of Christ as the Image of the invisible God, and the Work of Christ as the suffering and triumphant Saviour of the world, which is set forth in the Fourth Gospel and the Apostolic Epistles . . . is inadequate as the basis for a reinterpretation of the idea of the Church that can satisfy the religious consciousness of the present time." But why the suffering was necessary to the triumph, or what its relation is to the world's redemption, Dr. Hall does not attempt to consider. To the consideration of this question Dr. Stevens devotes his volume. That volume is not suffused with feeling. It is without sentiment. The problem of suffering culminating in the suffering of Jesus Christ is discussed as a purely intellectual problem. In this, to our thinking, is the chief defect of the volume. The problem of suffering is not purely an intellectual problem, and its intellectual aspects can never be understood except as they are viewed through the atmosphere of feeling and interpreted in the terms of feeling. The aroma of Dr. Stevens's book is that of the class-room, as the aroma of Dr. Hall's book is that of the pastorate. It must also be said of Dr. Stevens's volume that it has the appearance of having been delivered as successive lectures, and therefore is weighted with what, for the reader, seems to us needless repetition. The excuse for this repetition is found in the fact that the author approaches his subject from different points of view, interpreting the doctrine of salvation in successive chapters, as taught by the Hebrew prophets, by Jesus Christ, by Paul, by John, and by later ecclesiastical writers. Such a method of approach, or rather of approaches, necessarily involves repetition. For scholastic purposes it is also probably necessary to compare the view which the author wishes to present with the views which have been presented by previous writers.

But though, to our thinking, the critical, not to say the scholastic, element necessarily preponderates, the view to which the author finally conducts the reader is stated with great clearness. On his walk to Emmaus, Jesus said to his disciples: "Ought not Christ to have suffered these things, and to enter into his glory?" The doctrine of the Atonement, so called, is the answer which philosophy makes to the question, "Why ought Christ to have suffered in order to enter into his glory?" It is

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difficult to compact Dr. Stevens's answer to this question into a few words; but if a sentence could contain it, that sentence would perhaps be this: Jesus Christ came to earth to manifest God; that he could not do without manifest suffering for the sins of men, for God suffers in and for the sins of his children. Thus it was that the sufferings of Christ "satisfied" the Father. "God never needed to be atoned into love, nor did he ever require from his perfectly holy Son the endurance of unspeakable suffering as a substitute for sin's penalty, for the vindication of his honor or his government. God was satisfied in the work of Christ because it is the nature of the divine love to give, to serve, and to suffer with and for its objects."

This, says the critic, involves the notion that God can suffer, and that is heresy. That this doctrine was once labeled heresy Dr. Stevens frankly concedes, but he affirms that this label was due to imperfect experience and crude thinking. In short, he is heretic enough to believe that men in the twentieth century may also think, and on some subjects may think to better purpose than did the men of the sub-apostolic Church. At all events, his faith in the Passion of Jesus Christ conducts him to faith in what he well calls "eternal atonement."

> To me the words "eternal atonement" denote the dateless passion of God on account of sin; they mean that God is, by his very nature, a sin-bearer—that sin grieves and wounds his heart, and that he sorrows and suffers in consequence of it. It results from the divine love—alike from its holiness and from its sympathy—that "in our affliction he is afflicted." Atonement on its "Godward side" is a name for the grief and pain inflicted by sin upon the paternal heart of God. Of this divine sorrow for sin the afflictions of Christ are a revelation. In the bitter grief and anguish which he experienced on account of sin we see reflected the pain and sorrow which sin brings to the divine love.

The old forms of the doctrine of the atonement—that the suffering of Christ was necessary to appease the wrath of God and induce him to forgive; or to satisfy the law of God and enable him to forgive; or to move upon the heart of man and induce him to accept forgiveness—have all proved inadequate and in some forms of their presentation ethically abhorrent; yet should the Church follow those thinkers who reject from their teaching the passion of Christ altogether, and regard it as a mere incident in a faithful life, it would throw away the chiefest element of spiritual power in Christianity. It must learn that the suffering of Christ is the method by which God forgives sin, and Dr. Stevens's book is to be warmly welcomed and cordially commended because, with perhaps too great erudition, it sets forth this fundamental truth with discriminating clearness and lucid frankness.

The spirit of Dr. Curtis's lectures on the "Christian Faith" is the newer spirit, but the method is a combination of the old and the new methods, the old predominating, and the system of doctrine in no particular differs from the old. The Bible is treated as one book, of practically equal validity in all its parts, and as authority, and apparently final authority, in all matters pertaining to redemption; in miracles God breaks the universal order to contribute to righteousness; the story of the Fall in the third chapter of Genesis is history, though history somewhat poetically portrayed; death is a penalty for sin, and characterizes the whole animate creation because the world is set apart as the habitation of sinful beings—an explanation which makes no account of the fact that death as a phenomenon is not confined to this world; the object of the death of Christ was to propitiate God and was as effectual in changing his attitude toward man as it has been effectual in changing man's attitude toward God. The author's prefatory note leads us to expect a new, unscholastic, human method of dealing with theology: "I want to see, and then help you to see, a real man's real life—not to be caught and held fast by the conventional estimate, not to be swept away by the scientific tendency, but to see myself a real man's real life." But the promise of this sentence is not fulfilled. There is but little analysis or interpretation of human experience. After the First Part the method of the author is largely textual, and when not that, then metaphysical. It is true that

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there are suggestive attempts to pour into the old dogmas a more human and vital meaning, or to give to them a more human and vital interpretation, than formerly belonged to them: as in the definition of the Bible "as a sort of Christian memory to hold, and keep real to us, all that has taken place in our inner life;" or in the fine description of death as God taking man at his word by imposing on him the isolation of that hour: "Death says to the sinner, 'You would not obey God, you would not love your fellow-men, you lived for self, you wanted only self—THEN TAKE IT!" But these attempts leave on our mind the increased conviction that the experience of the world has outgrown the philosophy of the schools, and that he who follows the clue which Dr. Curtis puts into the hand of his reader but does not follow, the clue of a real man's real life, will inevitably be led by it away from belief in an infallible Bible, in a series of breaks in the physical order for moral purposes, in incarnation as an episode, stupendous but still an episode, and in a propitiatory sacrifice to change the heart of God, and toward a philosophy which will make the Bible the type of a universal but always and necessarily fragmentary revelation; miracle as an extraordinary manifestation of an always manifested God; incarnation as the supreme type of man's true relation to his Father and therefore the supreme revelation of the Father to his children; and the sacrifice of Christ as an interpretation in history of what Dr. Stevens has well called an Eternal Atonement, an atonement not made by a sacrifice offered by man or for man to propitiate God, but by God and for God to save, ransom, redeem, and perfect man.

EUROPEAN DEVELOPMENT[1]

ARCHBISHOP LEIGHTON'S remark that the best knowledge of things lies in a knowledge of their causes has a special application to historical knowledge. To know what events have occurred is not enough to make experience instructive; one needs to know why they occurred. But the causes of historical events are sometimes long in coming to light: hence the writing of contemporary history in its true sequence of cause and effect is a work of peculiar difficulty even for so well informed a writer as Dr. J. Holland Rose. When luminously done, as by him, it yields peculiar satisfaction to the reader who finds in it an interpretation of events that have passed before his eyes.

The making of the more important States of Continental Europe what they are to-day is Dr. Rose's theme. In this process the motor forces were supplied by the twin spirits of Democracy and Nationalism, born in revolution and war a century before. The greatest triumph of the latter, indeed the greatest political event of the century, was the unification of Germany, secured at the psychological moment by the war of 1870 with France. Among the causes of that momentous conflict, whose stages are here critically studied and illustrated, the most effective appear to have been the inflammatory journalists of Paris and Berlin—a sobering caution to us against the use of red ink in international discussions. As to Bismarck's responsibility, Dr. Rose absolves him. He certainly desired the war as the means to give birth to the Empire. But his claim to have fired the mine by giving to the press an "edited" version of the King's telegram is not borne out by a comparison of the two versions, and Dr. Rose, who differs here from most writers, sets it aside as "the offspring of senile vanity."

The thirty years' story of the German Empire and of the founding of the French Republic, both born in the same collision of folly with statesmanship, occupies several chapters with a luminous sketch of the prominent features of each, in which the protectionism and State Socialism of Germany possess a special interest for us. The scene then

[1] *The Development of the European Nations.* By John Holland Rose. G. P. Putnam's Sons, New York. 2 vols. $5.

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shifts to the Eastern question, and its diplomatic, military, and political developments. How the Turk's intolerable treatment of his Christian subjects has ever found a serviceable shield in the timorous and cynical selfishness of the Christian Powers, and how this has even strengthened his throne, is clearly exhibited. Dr. Rose cites the highest authority for attributing to the British Cabinet the Sultan's venturing on war with Russia in 1877 rather than yield to pacific pressure on behalf of his outraged Christian subjects. Both for British and for broadly human interests Lord Beaconsfield's policy during the critical years 1875–77 appears now to have been unfortunate. The Russo-Turkish war in 1877, to whose strategic movements Dr. Rose devotes a chapter, brought the Russian army and the British fleet into menacing nearness at Constantinople, and Europe trembled on the brink of a great conflict. The Treaty of Berlin, then forced upon Russia by the European Concert, gave promise of substantial relief to the Christian subjects of the Sultan. How far the promise was fulfilled the hideous massacres in Armenia and the atrocious misgovernment of Macedonia have shown to the disgrace of Christian Europe. Deeper shame, as Dr. Rose affirms, falls upon Great Britain, who assumed, together with dominion over Cyprus, responsibility for securing justice to Christians in Turkish Asia. The chapter on "The Making of Bulgaria" shows Turkey rather than Russia to have been the gainer in the end through the creation of the buffer States of Bulgaria and Rumania between her and the colossus of the north.

But for Russia "the outcome of the war was Nihilism." The misery inflicted on her armies by incompetence and fraud, and the exasperation of the national spirit by the humiliating Treaty of Berlin, found vengeful vent in the beginnings of that revolutionary movement which the disastrous war with Japan has brought to its frightful culmination. To this subject Dr. Rose devotes his final chapter, "Nihilism and Absolutism in Russia," pausing on the verge of the catastrophe to show the operation of the reactionary forces that delayed it, and, as we now see, intensified it.

Until the private papers of great personages and state documents now locked up shall come to light, the sources of history used by Dr. Rose can hardly be enlarged. The reader cannot fail to see in his work the hand of a careful and sympathetic student of the struggle of nations toward the realization of their ideals. Nor will any American dissent from his conviction that "it is the special glory of the nineteenth century that races which had hitherto lain helpless and well-nigh dead rose to manhood as if by magic, and shed their blood like water in the effort to secure a free and unfettered existence both for the individual and the nation." But the effort is still short of the goal, and the twentieth century looks forward with mingled fear and hope.

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Comment on Current Books

The Abolitionists This interesting volume is partly historical, partly autobiographical. The author, Mr. John T. Hume, was one of the Garrisonian Abolitionists. In his boyhood he served as conductor on the "underground railroad." During the Civil War he was a leader among the Missouri radicals, and chairman of their delegation which opposed Mr. Lincoln's renomination by the Convention of 1864. Mr. Hume still entertains the dissatisfaction which the radical wing of the Unionists, East and West, felt with Mr. Lincoln's cautious attitude toward emancipation. His long life includes the early history of the great struggle for human rights, when abolitionists were accounted lawful game for mobs. The names of its heroes and heroines, and the tribulations they fought through, find record in his pages. (G. P. Putnam's Sons, New York. $1.25, net.)

Among French Inns This volume by Charles Gibson is an informal story, with abundant illustration, of a pilgrimage to localities in rural France which the pilgrims selected because of their representative historical or picturesque aspects. They devoted several summers or portions of summers to excursions and visits, and not only looked at the country with the eyes, but studied its history and worked up its legends. Special attention was naturally given to the Inns as the centers from which interesting excursions were made, and residence in these hostelries made it possible to acquire something of the atmosphere of the different localities. The result is a substantial volume which might well serve as a guide to travelers eager to get off the beaten tracks and to see France in its most characteristic features; and is also a very readable and interesting volume, taking one through parts of Normandy, Brittany, Touraine, sections of southern France, and ending in the Forest of Fontainebleau. Fact and fancy in the shape of observation, history, and legend are happily interwoven with personal incidents and experiences; while the illustrations are well chosen to present both the architecture and the scenery of the localities visited. (L. C. Page & Co., Boston. $1.60, net.)

The Basses The publishers are strictly within the facts in saying of this work that from an artistic standpoint the book is a notable contribution to the literature of sport, and the authors' names are an abundant guarantee of the accuracy and interest of the text. The volume is edited and illustrated by Louis Rhead, and contains chapters by the editor as well as by William C. Harris, Tarleton H. Bean, and others. Marine and fresh-water basses are discussed in all their varieties, and while the volume is mainly intended for the fisherman, the natural history side has not been forgotten. There are both colored and black-and-white pictures in abundance.

Brahms Among all the great composers none is more worth knowing than Johannes Brahms. This volume by Mr. J. Laurence Erb affords an admirable introduction to him. Indeed, it is useful to those who already have made acquaintance with this towering figure among modern musicians. Although it is written without any great distinction of style, it is decidedly readable. Like other volumes in this series of "The Master Musicians," it is divided into three parts, Biographical, The Man, and The Musician. The first part is characterized by straightforward narrative, which, though brief, is evidently not dependent on secondary sources; the second is characterized by anecdotes as well as by descriptions of Brahms, and is a good bit of portraiture; the third, a critical estimate of Brahms's music and his artistic ideals, is sane and fair, freely according space to Brahms's severest critics as well as to his most appreciative advocates. In the midst of the turmoil and restlessness of the present prevailing school of music and the self-consciousness of most modern composers it is refreshing to turn to this great personality whose modest wholesomeness stamped every note of his compositions, even the most dramatic, with sincerity and partly explains their serene majesty. (E. P. Dutton & Co., New York. $1.25.)

The Cathedral Builders in England We do not always remember that whereas on the Continent monastic buildings have largely perished, the English cathedrals of Durham, Ely, Norwich, and Winchester offer to us some of the finest Norman-Romanesque monastic fabric in Europe. These structures owe their preservation largely to the fact that in England the bishops had their seats in the monks' churches. Other Benedictine churches, later made cathedrals, such as Peterborough and Gloucester, supplement

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the record. Then come cathedral churches built on the Benedictine model, as Chichester and Southwell. In the Transitional Style which followed, the birth of Gothic art stood revealed. It coincided with the foundation of the reformed monastic orders—Wells and Ripon being examples. Then came the Early English Salisbury and Lincoln. So we proceed to the Decorated Style—Exeter, for instance—characteristic of the romantic and aristocratic sentiment of the fourteenth century; then to the more practical fifteenth century, with its expansion of civil and commercial ideals; then to the stoppage of cathedral building with the Dissolution, and then to its renaissance at a later epoch, as shown in St. Paul's, for example. An orderly exposition of all this is contained in Mr. Edward S. Prior's "The Cathedral Builders of England," a good account, with interesting illustration, of English ecclesiastical architecture from 1066 to the present time. (E. P. Dutton & Co., New York. $2, net.)

A Child's Garden of Verses An attractive and well-made edition of Stevenson's delightful poems about children or for children, bound in brown flexible leather, printed from clear type on a good page; one of the most attractive forms in which this most delightful book about children has appeared. (H. B. Turner, Boston. $1.50.)

Florentine Palaces and their Stories The latest work by Janet Ross turns out to be a guide-book. For such a purpose, however, the publishers have put forth the volume in at least one size too large for the ordinary pocket. Some of the book's thickness, too, could have been obviated by suppressing the illustration—at least by making the pictures much smaller. The palaces are arranged aphabetically and hence practically. The author describes about eighty palaces, whether public buildings or great private residences. She gives to us surprisingly scant information concerning architecture, but a great deal about the important events which happened within the buildings she describes or in connection with them. (E. P. Dutton & Co., New York. $2, net.)

Friedrich Schiller This adequately illustrated and tastefully bound volume by Mr. Paul Carus is an admirable memorial of the recent Schiller centenary. In addition to a biographical sketch we have two thoughtful essays by Dr. Carus on Schiller as a philosophical poet and on Schiller's poetry. Both have well-chosen selections of considerable extent, and it was a good idea to present these illustrative excerpts in both German and English. (The Open Court Publishing Company, Chicago.)

Guide to the Lives of Christ Works on the life of Christ are adapted to the demands of different classes of readers no less diversely than a business directory as compared with the catalogue of an art gallery. Professor William Bancroft Hill, who has the Chair of Biblical Literature at Vassar College, has prepared this little book as a reader's directory to the sort of work that will give him just what he wishes to find on the subject named. For this it is very serviceable to the uninformed. (Edwin S. Gorham, New York.)

In the Name of the Bodleian A collection of short essays on a great variety of subjects by a writer who is, by nature and training, a spectator and commentator of the school though not of the genius of Charles Lamb. Mr. Augustine Birrell has the light touch, the sense of humor, the feeling for human things, and the knowledge which equip a wise observer and a witty and entertaining writer, and he has more than once shown critical gifts of high quality. This volume is more fragmentary and discursive than the earlier books from the same hand, and the papers are, on the whole, less valuable; though one or two of them, especially that on his father-in-law, the author of "London Lyrics," is not only very interesting, but valuable as a personal impression and interpretation. (Charles Scribner's Sons, New York. $1, net.)

Land Ho This is a volume of sea tales written with the accurate knowledge of the life of the sailor which characterizes all of Morgan Robertson's work. Several of the stories describe the marvelous experiences of an old salt who has descended to a berth on a scow in New York Harbor, but whose adventures lead him once more on to the high seas. Other stories narrate supposititious incidents of the Russo-Japanese war on board submarines and torpedo craft. The tales are remarkable rather for ingenuity than for any convincing quality. (Harper & Brothers, New York. $1.25.)

Outside the Law In this book James Barnes has written a detective story with the detective left out. A gentleman of wealth has undertaken as a hobby, entirely for his own delectation, the engraving of imitations of old and valuable prints. He finds that his assistant has used the secret process, which he has taught him, to make counterfeit plates of bank notes. The plates fall into his hands, and are promptly stolen. Complications result which are intricate and mysterious enough to keep the

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reader in suspense to the end. (D. Appleton & Co., New York. $1.50.)

The Philosophy of Religion

If religion be, as it is well termed here, "the great psychic uplift of the race," none but a master in psychology is competent to undertake a soundly reasoned philosophy of religion. This essential qualification Professor George Trumbull Ladd, of Yale, possesses. In the first of these two volumes he presents an instructive study, historical and psychological, of the phenomena of religion in its historical development, in man as a religious being, and in religion as a life. The data thus found for a philosophy of the facts present the problems to which the second volume is devoted: whether the religious conception of God as perfect Ethical Spirit is reconcilable with modern science and philosophy; then, as to the relations of the individual and the race to the Universe; lastly, what is it all for? what is to come of it? Fundamental to Professor Ladd's course of thought is his contention that the ideals which spring from the constitution of human nature, and are found existing throughout the history of man, are no merely subjective ideas, but are grounded in objective reality, and that religion thus stands on as firm footing as science. Were it not so, it could furnish no field for philosophy, whose concern is not with fancy but with fact. On the other hand, man himself is in a long evolutionary process of becoming. While his experience is incomplete it cannot be completely understood. The aim of philosophy is accordingly limited to a progressive strengthening of the grounds of a rational religious faith: "rationality is the ultimate test of the values of religion." Religion, says Professor Ladd, begins as a naïve and crude theory of an unseen superhuman reality behind the face of nature. As man's ethical development advances his ideal of the superhuman power is progressively ethicized till the limit of rational thought is reached in the conception of the ultimate reality as an infinitely varied and active, self-conscious, ethical Life. Anthropomorphism is necessitated here by human inability to conceive of superhuman excellence except in terms of the human. The rationality of the conclusion reached through elaborately critical investigation of the various problems involved is in its giving the one explanatory principle which best satisfies the intellective, affective, and practical needs of humanity. The dictum that rationality is the test of values has regard above all to ethical values, for what is ethical is real. In the comparison of religions which sound philosophy involves, ethical values are supremely decisive. Here Christianity is shown to excel, at least in one respect, its nearest competitor, Buddhism, in its ideal of a perfected social life—"the Kingdom of God." Here, as the "path" of Buddhism does not, it opens a "way of salvation" practicable for all men. Here it best satisfies the demand of the modern world with its rising social ideal of democracy. Here also, as Professor Ladd warns us, its practice falls far behind its ideal, in closer conformity to which he sees the coming test of a standing or falling Church. The foregoing is but a meager account of a massive work, admirable both in analysis and synthesis, candid in its recognition of difficulties remaining to be solved, and modestly professing to be "at the most an effort to contribute to the better understanding and higher appreciation of the ultimate meaning and supreme value of the religious experience and religious development of man." (Charles Scribner's Sons, New York. $7 per set, net.)

Romances of Mission Days

Under the title "Romances of the California Mission Days," Elizabeth Gore Miller has written a collection of gentle and prettily told stories, illustrated aptly by pictures of the missions. The intention is to provide a literary souvenir for the visitor to California, as well as an acceptable and unambitious work of romance and historic sentiment for the general reader. (Lefavor-Tower Company, Portland, Maine. 75c.)

Two in Italy

A charming volume of Italian impressions in the form of stories by Maud Howe, the author of "Roma Beata." Whether the stories are true or not, the impressions evidently are. (Little, Brown & Co., Boston. $2, net.)

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Letters to The Outlook

WHAT IS A SKEPTIC?

In an editorial of December 16 The Outlook says: "Thomas was a skeptic. He not only rejected the fundamental article of belief, . . . that on which its whole message was to rest, but he refused to believe the prophecies of the Lord; for the Lord had more than once told his disciples that he would be crucified and would rise again the third day." This fact of Thomas's "skepticism" is taken to show that the early Church did not inquire after a man's dogmatic belief, but about his love. "Thomas," says The Ontlook, "was not excommunicated. He remained in the Church and attended its meetings," and ultimately came to believe in the divinity of our Lord.

May I dissent from this characterization of Thomas? First, he was not more "skeptical" than Peter, who thought the stories of the women were "idle tales" (Luke xxiv. 11, 12, 25) *until they saw Jesus* (Luke xxiv. 31, 34). Second, he did not hesitate any longer than Peter did when he had any evidence but hearsay (John xx. 24, 28). Third, when he had as much evidence as Peter, his "skepticism" left a more correct faith than others had.

To my mind Thomas seems the most desirable of models for men—young men—now. He was not willing to accept so great a truth as the resurrection of a dead friend upon any but the most convincing testimony. Was he not right? Did he not represent that class of men now who want more evidence than the "say so" of ecclesiastical authority or the traditions of religious enthusiasm, but insist on having the testimony grounded in experience? The Outlook, it seems to me, slanders itself when it calls Thomas a "skeptic" rather than a sensible, sane, serious-minded man.

ALVAH S. HOBART.

Chester, Pennsylvania.

APOSTOLIC CONDITIONS OF CHURCH MEMBERSHIP

It is certainly to be presumed that The Outlook would not consciously or willingly be unfair or indulge in fallacy. But it does seem as if the brief article headed "The Skeptic and the Church" in your issue of December 16 were both unfair and fallacious.

In the first place, was St. Thomas a "skeptic" in any such sense as that in which we use the word to-day? He was doubtful of the reality of the resurrection only *until he had had the same proof*, ocular and tangible, which had been accorded his brethren. He had not intrenched himself behind a carefully constructed rampart of *invincible* denial, and he yielded immediately and gladly and unreservedly to the proof as it was vouchsafed to him.

Secondly, is it not a most misleading representation of the situation to speak of the little company of the disciples during the first eight days after the resurrection as the "Apostolic Church," having conditions of membership, not excommunicating Thomas (who "shared in its work and attended its meetings") because "in the Apostolic Church not dogma but love was the bond of union"? Precisely this description or explanation of Bible incidents in terms of modern denominationalism is the cause of many of our errors, doctrinal and ecclesiastical. How can such explanation be true when the Church of the New Testament had not yet come to the birth? Who can truthfully make any assertions as to the doctrine or discipline of "the Apostolic Church," when as yet the Day of Pentecost had not come, when that Church had not been endowed with power from on high, when nothing had as yet been formulated or organized? But read the first Christian sermon on the Day of Pentecost, and it *bristles* with dogma, and confutes the statements of the article in question. It is impossible as it is unfair to go back of Pentecost to discover either what *Christian* discipleship means or what *Christian* doctrine is. Moreover, to treat the deity of the Saviour as of so small significance that those who worship him as Lord and God shall cordially hold ecclesiastical fellowship with those who deny his Divine Lordship, and therefore logically consider his worshipers idolaters, is to be false to the truth revealed to the vast multitudes of Christian disciples through the ages all along, since the Holy Ghost was given, because that Jesus hath been glorified, King of kings and Lord of lords.

They are not "timid souls" but loyal disciples who bend the knee and bow the heart in lowly adoration, and call upon all others to do the same. Would that every one who calls himself a Christian would indeed learn the lesson of St. Thomas, and be content with no less homage than his crying out in absolute self-surrender, "My Lord and my God."

CORTLANDT WHITEHEAD.

Pittsburg, Pennsylvania.

[The conditions of admission to the Church given by Peter at the close of the Pentecostal sermon are as follows: "Then Peter said

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unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repentance, baptism, and acceptance of the name of Christian were the only conditions.—THE EDITORS.]

SOCIALISM IN ATHENS

A friend of mine who is interested in ethnological psychology has called my attention to the article by Mr. W. D. P. Bliss on socialism in ancient Greece. While no one will dispute the testimony there adduced, few will agree with the conclusion that socialism was a potent factor in producing so many great men. Environment cannot engender intellectual pre-eminence, though it may call into existence the conditions necessary to its development. General Grant would probably never have been heard of but for our Civil War. Would any one in the wildest flight of fancy, knowing the *milieu* in which Napoleon Bonaparte was born, have predicted his subsequent career? But the unsettled conditions in France, of which country he was not even a native, afforded him a field for the exercise of his talents. The same may be said of Philip of Macedon, of Alexander his son, and of many other men. Every one of the prominent Russian writers of the last century was an uncompromising opponent of the régime under which he was born. The same is true of Athens. With almost the single exception of Sophocles, every Greek thinker was out of harmony, to a greater or less extent, with the peculiar democracy of Athens, which was, in truth, no democracy at all. Socrates, the greatest and most pronounced individualist of all time, paid with his life for refusing to truckle to the populace. We know from his own words that every man who took part in the politics of his day was in perpetual danger. Aristotle, "the master of those who know," and who, by the way, was not an Athenian either, considered a leisure class essential to the production of great men in the domain of thought, and he was right. But he was mistaken as to the provenience of such a class. Under the Romans the Greeks had just as little to do as before, or even less; but, with few exceptions, they spent their time "in hearing about or telling the last new thing." The Sophists were the only class that was content with the conditions as they existed, and at least in apparent accord with them. At any rate, they sought to use them for their own personal aggrandizement. Though the social conditions at Athens were somewhat peculiar, they were not unique. Many of the Greek city-states passed through the same development without producing great men in the realm of thought. It may, in fact, be said that all society progresses in the direction of the detachment of the individual from the mass; a gradual movement from the homogeneous to the heterogeneous. Galton has briefly stated the proximate causes of Athenian decline; but he does not profess to know the remote causes that set this decay in operation. The historian can generally discover the successive stages that mark the growth or decay of nations; it is beyond human ken to fathom the causes. History is full of surprises—Japan is the latest—and it is safe to predict that it will never be otherwise so long as man is, even to a limited extent, in possession of a free will. Many of the Greek thinkers—Plato and Aristotle among them—believed that nations rise and fall by virtue of an inscrutable law of their existence. Who shall say that they were mistaken?

Athens, Ohio. CHARLES W. SUPER.

INTERNATIONAL ARBITRATION

One hears just now much talk about the extension of the jurisdiction of the Hague Tribunal for the settlement of international disputes; and some enthusiasts even predict the speedy elimination of war through this seemingly simple expedient. There is a surprising lack of penetration in most of the current discussion. Permit me to express a few facts which are almost always overlooked.

1. Courts are always constituted to apply existing law; or perhaps, in the absence of legislation, to expound existing law into new fields. This latter is always done in a tentative and conservative manner. Where the law is determined it is their sole function to apply it, entirely disregarding its righteousness or unrighteousness, its inherent applicability or inapplicability to the circumstances. It is never their duty to substitute one law for another, however expedient or necessary such a change may appear.

2. The only law which can be applied by courts is the *lex loci*. Courts cannot apply the law of any other place, or general nebulous law. International law has validity in courts of law only as it has been incorporated into the law of the land. The Hague Tribunal, like all other courts, must apply the *lex loci* unless it is to exercise other functions which are certainly not judicial.

3. The law continually tends to become antiquated. New conditions and circumstances continually require new legislation to bring the law into harmony with the times. This must be true internationally as well as nationally. Moreover, while a continually developing law is everywhere neces-

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sary, courts are always and everywhere traditionally conservative. Ancient precedents, antiquated forms, mediæval usages, are the material which they use. Judicial bodies, by their very constitution, hark back to the past rather than prophetically forecast the future. Changed relations, new conditions, mean nothing to them, and can mean nothing, if they are to preserve their character as courts.

4. War is not analogous in its results to a court, and therefore cannot be superseded by a court. War does not apply existing law. It destroys one legal status and puts another in its place. It supersedes one law by another new law. It is legislative, not judicial, in character. One party in every war fights to maintain the legal status; the other always strives to supplant it by another, more in conformity with its desires or with changed conditions. All wars grow out of the dissatisfaction of one nation or people with the legal status existing in some definite place. This *lex loci* is brought in question by the war, and the effort is made to alter it. This may not always appear at first sight, but fundamentally it holds true. Even such minor wars as are nowadays threatened to enforce payment of debts upon Spanish-American States rest upon the dissatisfaction of the aggrieved power with the legal status prevailing in the territory of the offending nation. It is not true that there is no court to administer the law. The courts of Venezuela are open, and presumably apply Venezuelan law, the *lex loci*. Perhaps in cases in which foreigners are parties the decisions are not just, and the Hague court might be expected to apply the law more impartially; but unless this body is to be something else than a court it must apply existing law, and the existing law of Venezuela.

5. The substitution of the Hague Tribunal for war, by unanimous consent of all nations, unless an international legislature were also provided, would result in far more serious injustice, misery, and evil than the present system of war. Without provision for the progressive development of law to meet the changing needs of the world, the application of law by any court, however distinguished and impartial, is the merest travesty of justice. In such quarrels as that of the United States with Spain, and of Japan with Russia, the verdicts would have been given in favor of the defendants, because they, in each case, stood upon the law. England could well afford to refer her dispute with her revolting colonies to the Hague Tribunal; German unity would never have been attained; South American republics would refuse to pay their debts with impunity; and Turkey would continue forever successfully to invoke the august sanction of the law. Reverence for law may become insane apotheosis.

6. If war is ever to be abolished, it must be by the substitution of an international legislature rather than an international court. But such an international legislature implies a far greater integration of national units than we have yet attained. Racial, linguistic, religious, economic, social, as well as legal differences must be assimilated. It is because such an international legislature is for the indefinite future quite impracticable that the specious notion of a world court has gained such currency. When we have a world lawgiver, we may expect a world court, not before.

WALTER J. SHEPARD.
Heidelberg, Germany.

THE HIGHEST EDUCATION

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